

Our Blessed LORD,
JESUS of NAZARETH,
Proved to be the *Band IV*
CHRIST,

FROM

The *Literal Sense* of the PROPHECIES
in the OLD TESTAMENT.

In several LETTERS to the Author of *The
Grounds and Reasons of the Christian Reli-
gion*; And of *The Scheme of Literal Prophecy*
consider'd. *K*

LETTER I. PROVING

*The CHRISTIAN RELIGION not founded on
Judaism, but on the Love of GOD to Man, as be-
ing the only Way to Everlasting Happiness, and esta-
blished before the Creation.*

*Judaism instituted only to manifest the Messiah, and now
abrogated, as having answer'd the Purpose of its In-
stitution.*

*Μέγας κενυμένος καὶ βαθύτατος ὁ γρηγοῦν ἡ Ἀγνοία: This
Ignorance of the Scriptures is a vast Precipice and a deep Pit.
St. Epiphanius.*

L O N D O N:

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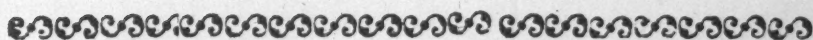
LETTER



LETTER I.

The Christian Religion not founded on Judaism, but on the Love of GOD to Man, as being the only Way to everlasting Happiness, and establisb'd before the Creation.

Judaism instituted only to manifest the Messiah, and now abrogated, as having answer'd the Purposes of its Institution.



S I R,



H E very great and learned Sect. I.
Pains you have taken in your
two Discourses lately publish'd,
make me hope you will not deny
your Attention to these Papers,
designed for your Service, without any other
View whatever; not doubting but that you,
B when

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when you are convinced of your dangerous Errors, will be equally industrious to reduce those that are now seduced, as you have hitherto been in your Enquiry after Truth, tho' failing of Success.

Y O U will not expect me to follow the Excursions in your Books, which perhaps may have been thought proper in their several Places, but can have no Use between you and me, who am to answer only your main Question. This, in as strong Terms as I can put it, consistent with what you aim at, is,

That the Description of the Messiah in the literal Sense of the Prophecies, must be exactly answer'd by that Christ in whom we are to believe.

I CONFESS, *Sir*, these are not your Words; but the Question thus put, gives you, what has cost you a deal of Pains to prove, *viz.* *That the Prophecies are to be taken only in their literal Sense.* And at the same time it will prevent our Enquiry into the unsettled Notions of modern Commentators. The literal Sense is, that which every one can judge of as well as *your Great Grotius*, or his Ape poor *Sam White*, or even *the mathematical Theologians* of exquisite Judgment, or the notable Author of *The Essay for a new (Whistonian) Bible*, or the critical

critical *Capellus*, whose Spittle that unhappy Essay-Man has sucked out of the Sponges with which *Buxtorf*, and other more learned and more godly Men than *Capell*, have long since washed out those impious Errors. Nay, in one word, he who runs may read the literal Sense.

B U T then, *Sir*, it will be necessary to fix this literal Sense, by a severe Enquiry into the Translation of the *Hebrew*, without Partiality, or respect of Persons, how great or learned soever.

§. II. I T may seem assuming for a private Man to question the Justness of that Translation which has been so long receiv'd. But, *Sir*, you cannot but know it was first done imperfectly into *Greek*, and that those Imperfections are not quite removed.

T H E R E was in my humble Opinion a Necessity for such Conduct in the first Translators, and for the Continuance thereof in the Infancy of the Christian Church; but now that Occasion is wholly removed, and we ought to have a true, perfect, just, and literal Version.

T H E first *Greek* Version, as you, *Sir*, know very well, was made to gratify a heathen King of *Egypt* near three Ages before the Incarnation of *God our Saviour*; this was the external Motive, but Providence seems to have had a further View. The Prophetick Designations of our blessed Lord were set down

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in that *Hebrew* Bible those Men were to translate; and which without a Translation might have been suspected of Forgery, as being in the Hands of those very People among whom they were to be fulfill'd; and not possible to be universally known, but by a Version into a Language generally understood, as *Greek* then was, but the *Hebrew* was not.

Now, in this *Hebrew* Bible *the Infinite Being*, the Creator and Governor of the World, is every where spoken of, as *Three in One, and One in Three*: And the *Messiah*, whose Person is described in the Prophetick Passages is *One* of those *Three*. These are Doctrines which might very rationally be foreseen, would not take with the *Grecian* Sophists; and that had the Passages and Clauses which set them forth been literally render'd, the whole Book would have been rejected, and the End of Providence defeated, which seems to have been the Publication of those Prophecies we are to enquire into. I cannot but be of this Opinion, because the merry *Lucian*, (or if Mr. *Moyle* pleases, his near Cotemporary) did actually ridicule this Doctrine of the Trinity, tho' he saw the Blood of the Martyrs, who witnessed to the Truth of it, then upon the Ground, and still fresh and not cold.

LET me instance only one Passage, to shew the Prudence of those first Interpreters; the Text in *Jeremy* speaking of the *Messiah*,
This

This is the Name by which he shall be called the Lord our Righteousness, (in the Hebrew Jehovab our Sedec) this they render, he shall be called Josedec; thereby concealing the Mystery of the Faith, his being Jehovab (the Eternal, Supream Being,) --- our Righteousness, --- (taking on him our Nature, and therein suffering for us, and making us righteous;) and at the same time sending us to the Original to be satisfied therein: So, not perverting the Text, but prudently keeping the Pearls from those of whom they had little Hopes of their being the better for them.

THE Christian Church in her Infancy was under a Necessity of using this Version, imperfect as it was; the Prophecies concerning the *Messiah* were from thence to be taken and apply'd to the Person of *Jesus of Nazareth*; and tho' they did not fully describe his Nature and his Offices, yet they so described his Person as to put it out of all doubt whether we should look for any other, and thereby convinced the *Greeks* that this Religion had a firm Foundation. Those Prophecies had been in their Hands long enough to take off all Suspicion of Forgery, and were full enough to point out the Person of our Saviour. Especially, since we know they added divers Clauses for their fuller Explanation, which their Successors have since expunged. See *Justin Martyr's Dialogue with Trypho*.

THE *Greek* Version, imperfect as it is, will be of great Use to us: There are therein a thousand Clauses which give us the Genius of the *Hebrew* Language, by which we may be able to judge the Sense of such Passages as appear misconstrued, and of such as are omitted in the Version; especially if we examine the Use of any Word in all the several Clauses in which it occurs.

WHEN the blessed Apostles were to convert the heathen World to the Christian Faith, their first and chiefest Arguments might be from these Prophecies, and their Accomplishment in the Person of Jesus of *Nazareth*, our blessed Lord and Saviour. Such Passages as were justly translated, they might begin with to engage Attention, and then they could correct the Version of the rest; they could appeal to such *Jews* as knew the *Hebrew*, for their Fidelity herein. And if those Men would not own the Truth, God Almighty could interpose; and the Apostle could prove his Assertion with a Miracle.

THO' we cannot pretend to this Happiness at this Day, yet there are learned Men enough to whom we can appeal. And if I am not mistaken, you your self too can judge of such Variations as you find between the *English* Bible and my Translation of the Passages I shall use.

I AM well aware, the Commentators I mention'd, and their Brethren, will endeavour to prejudice you against the Version I am to use,

use,

use, in many of the Passages upon which my Arguments are founded. But, Sir, your own Penetration has already discovered the spiritual Blindness of some of those Gentlemen. They themselves want somebody to lead them by the Hand out of those Errors, of which you have convicted them. But Sir, if they can shew an Error in any thing here advanced, it shall be publicly acknowledged, and they thanked for the Notice of it. But if they are really convinced of the Necessity of these Alterations, and stifle those Convictions, let them remember, the Judge stands at the Door; and if they continue to deny him, the Day is coming when he will deny them; when their Sophisms will not either stifle *the Worm that dies not*, or give them *the least Drop of Water to cool their Tongues*.

As for the Orthodox, if for the present it should give them some Disorder, to see these Passages in the Bible translated so very variously from what they have hitherto received, they will be pleased to observe, all that I aim is the Confirmation of those Doctrines they profess, and the answering your Doubts and Scruples, which they desire to have answered, to your entire Satisfaction. This I conclude from the Moderation and tender Compassion they have always shewn, and continue to shew, to those who dissent from them.

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BUT, Sir, I must depend upon your Promise, and that of every Reader, not to enquire who it is that writes this to you; this is necessary, to prevent Prejudices in your judging what is written. You know the World well enough not to want any Reasons for this Assertion.

§.III. (I.) BEFORE we can come to compare the Prophecies concerning the Messiah, with their Accomplishment in our blessed Saviour, it seems necessary to put you right in a sort of previous Question you have advanced in your *Grounds*, namely,

That the Christian Religion is founded on Judaism.

Till you are put right in this, there will remain abundance of Scruples, even when the Prophecies are shewn literally fulfilled in our Saviour.

THEREFORE, Sir, the Business of this Letter shall be to prove,

I. That the Christian Religion is founded upon the inexpressible Love of God to Man, as being the only Way to everlasting Happiness, and that it was established before the Creation.

II. That

II. That *Judaism* was instituted only to manifest the Messiah ; and is now abrogated, as having answer'd the Purposes of its Institution.

§. III. (2.) S I R, The Proof of these Propositions will carry us higher than the Creation of the World, and therefore you will be so good as not to expect the Words we must use should convey perfect Ideas of the Things we are treating of. If the Notices are distinct, tho' not clear, let it suffice. One of the Subjects is infinite, and no Ideas can be adequate thereto ; and if they could, our finite Capacities are not capable of receiving such Ideas.

§. IV. (1.) W E read (*Gen. i. 26.*) --- *God said, let us make Man.* --- This in Finite, Intelligent Beings suggests the taking into Consideration, whether we should do such or such a Thing ; to what purpose, and whether the Act, when finished, would fully answer the Purpose. But as this was spoken by an infinite Being, to whom all Things past, present, and future, are eternally in view, I beg leave to say it is *One of those Thoughts of God to us-ward, which are more than I am able to express*, *Psal. xl. 6.* It does suggest to us, that Man was not created till it was first considered, whether he would answer the Ends and Purposes of his Creation.

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But the manner of Consideration in an infinite Mind is not to be expressed. These Ends and Purposes could center only in Man himself; they can be only this, *That he himself may be for ever happy.* This the Light of Reason assures us from the Consideration of the Attributes of God, his infinite Happiness and Perfection, to which nothing can be added, from which nothing can be taken.

§. IV. (2.) THEN since the End for which Man was to be created was his own Happiness, it will follow that he must be made a Free Agent; he must have it in his Power to chuse or refuse this Happiness; and consequently might either answer or defeat the Purposes of his Creation; he must have been at liberty to chuse Happiness or Misery, otherwise he could not be happy.

§. IV. (3.) SINCE we find Man made himself miserable by a foolish Choice, it must be allow'd Omniscience foresaw he would do so; That Fore-knowledge did not necessitate Man to chuse wrong, but because he would chuse wrong, God could not but foresee it: And therefore, *Sir*, here would certainly have been an end of this *Thought of God's* (pardon the Expression) *concerning the creating Man, if something farther had not been resolved on.* Can you think a Being, infinitely Good, and Just, and Wise, would call you and me out of Nothing
thing

thing into Intelligent Beings, and Free Agents, when he knew the Consequence would be our abusing this Freedom, and making ourselves to suffer an Eternity of most exquisite Torments which we might have avoided, but he knew we would not; and in the mean time lay before us all kinds of Happiness, which we might have had, but he knew we would not? Can you think it consistent with God's Goodness to create Mankind, when his mighty Act must have such an Effect, which would melt the most obdurate Heart to think of?

§. V. (1.) B U T infinite Love would not desist from his Designs to make us happy: A Method was decreed to restore us to a second Choice; which was not to be peremptory as the former, but what might be renewed; so that nothing should be omitted that might make a rational Creature happy: His first, second, third, and almost numberless Acts of wrong Choice were proposed to be atoned and satisfied for, that so if at last he would but be wise, he might be happy for ever. To make this Atonement and Satisfaction; *The Word who was in the Beginning, the Word who was with God, the Word who was God, Joh. i. 1. offer'd his own Blood, Ἀναμῆ, without Censure, and made this Oblation thro' the eternal Spirit, Heb. ix. 14.* This could not have been done, without a Decree for assuming human Nature into the Godhead,

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that so he might be at his own Disposal as God, and capable of suffering for us as Man.

THIS Oblation of our Blessed Lord for us, and the Acceptance of it, are recorded in the *Psalms*: But the Translations, as now they are receiv'd, are not exact. Therefore I shall beg Leave to give you a New Version of the Passages I refer to, and account with you for all my Variations from the *English Bible*; and intreat you would examine them with the utmost Severity.

Psal. xl. 8. *Thou art not satisfied with
the Sacrifices of Animals, or of
the Fruits of the Earth.*

*Thou hast digged open for me the two
Storehouses (a).*

Ver. 9. *Dost thou not make Inquisition into
Perverseness (b), and Error (c)?*

*Then I am determined (d). See I
come. In the Roll of the Decree
it is written by my Order (e), to
make thee Satisfaction my Judge.
I am content to do it. Thy
Law is in my Heart.*

N O T E S.

§. V. (I.) (a). *Interpreters are perplexed to shew a Reason for the Septuagint's Version of Azenaim, which they render Body, a Body hast thou prepared me. Whereas this is another Instance*

Instance of the great Wisdom of those Doctors. Any attentive Reader sees here the human Nature proposed to be assumed by one who then did really exist, and was at his own Dispose. These are the two Store-houses signified in the Word Azenaim. From the Godhead, in which he is absolutely supream and independent, he takes the Liberty of doing what he pleased with himself; and the Manhood furnished him with the Power of suffering in our stead, in case we should commit the Errors he foresaw we would commit.

The Interpreters since our Saviour have translated this Clause, my Ears hast thou open'd, taking the Word to signify, as it does sometimes, the Ears. The same Name may have been given to the Treasury, and to the Ears, from the likeness of the Passages to both. The Ear has its Labyrinth, and the Passage to the Store-house antiently was a Labyrinth, if the Treasure was valuable enough to merit so much Care. The Word is used for a Magazine, Deut. xxiii. 13. where our English says Girdle, because the Septuagint say ζώνη, tho' that Greek Word is used for Magazine in the Classics.

§. V. (1.) (b) The Word is עֹלָה Oulah, used, Ps. lviii. 2. and lxiv. 8. and render'd Ἀνομα. Montanus makes the Radix to be עול. And the Tenor of the Bible requires us to take it thus in this Clause; otherwise there seems an Inconsistency between this Passage,
and

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and the Laws requiring Sacrifices from the very Beginning to this Day.

§. V. (1.) (c) *This Word properly signifying Sins of Weakness, induces me to conclude, that the former Word is properly Perverseness.*

§. V. (1.) (d) *Thus Solomon said to Abiathar, Go, &c. —that is, the King decreed to banish him the Court, 1 Kings ii. 25.*

§. V. (1.) (e) *The Hebrew is, According to me, q. d. as I would have it, or as I have ordered it.*

Learned Men seem to be at a Loss concerning the Book in which this is written. But if they had looked into the Revelations, where the two Oeconomies are represented in a Vision, they might have seen a Book with seven Seals in the Hand of him that sat on the Throne, which no one could open, save the Lamb that had been slain, Rev. v. And if they had compar'd that Place with another in the First Epistle of St. John, Chap. v. 6, 7, 8. they would have found seven Witnesses to the Incarnation of the eternal Word, whose Seals therefore are certainly the Seals affixed to that Book. And therefore they would not have expected this Book to be any other than the Decree prior to the Creation, for establishing the Christian Religion; to which the Holy Trinity, and our Lord and Saviour in his Mediatorial Character, are Parties. See §. XI. (1.) Note (a) 1--6.

§. V.

§. V. (1.) (f) *This may be taken to signify I purpose to do it.*

§. V. (2.) T H E R E is no Person in the whole Bible who can be said to have made this Oblation, save *Jesus Christ, who offer'd himself for us*, Heb. ix. 14. Nor is there any thing in Nature that requires such a Satisfaction to be made for it, save the Sin of Man : Nor could this be satisfactory, if one Person in the Godhead had not made it.

Of the Three Persons in the Godhead.

§. V. (3.) I A M well aware the Trinity of Persons in the Unity of the Substance is one of the Things hard to be understood, which will never be fully explained till it shall be in our Power to talk in the Language of Paradise, which *St. Paul* heard, but could not repeat. But you will be so good as to turn back to §. III. (2.) where it was stipulated to give distinct Ideas, but not clear or perfect, of something necessary to be treated of, because we have no Words can convey such Ideas of the infinite Being, or if there were, our finite Capacity could not receive them. Now I take Personality to be thus defined,

Personality is a Distinction in an intelligent Nature, consistent with the proper Attributes of that Nature.

T H I S will be plain, if we consider Personality in *Human Nature*.

Per-

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Personality in Human Nature is a Distinction of every Individual from each other, founded in something to which no other can lay Claim.

1. IT cannot be said to be founded in human *Being*, for then all the People in the World would be but one Person, for every one has equal Right to human Being; therefore *they greatly err who take Person and Being for the same Thing.*

2. THE Distinction which makes the Personality, cannot be founded in the Power of acting rationally, or as *intelligent Agents*; this also belongs to every Individual in human Nature. And tho' this Power may exert it self in divers manners, yet it is the same natural Power in every one. *They therefore mislead us, who define the Term Person, by saying it is an intelligent Agent*; they leave us liable to Error, and some are drawn thereby into Error.

3. THERE is a Distinction in human Nature, by which every one is distinguished, and to which no other can lay claim, and that is *the proper and peculiar Manner by which each human Individual comes into human Nature.* Thus *Adam*, who was created out of the Dust, was thereby a distinct Person from all others. He only coming thus into Human Nature, and not from Human Nature. *Eve* who was taken out of *Adam*, was thereby a distinct Person, the

the only coming into Human Nature in that manner ; and *Gain*, who was begotten and born at a Time or Place distinct from all others, is thereby a distinct Person from all others.

4. HENCE it appears, that there are *three sorts of Personalities in Human Nature* : One may properly be said to be *Unbegotten* ; (for *Adam* was not begotten by Human Nature ;) another may be called *Proceeding*, and all the rest *Begotten*, tho' with distinct Circumstances which no other can lay claim to. These then are *Personal Proprieties*, and in whatever Intelligent Nature we find them, we rightly say there are Persons in such Nature.

In Human Nature this Personality is consistent with the proper Attributes of the Nature.

HUMAN Nature was originally created, and owes its Being to a Supreme Power, and is dependent upon him. The Personality therefore in Human Nature is first dependent upon the same Supreme, and secondly upon those Human Persons, from whom each derives his proper Being. Here then there must be *first* one universal Subordination, by which every one is under the Creator : And *secondly*, a Natural Subordination, by which *Adam* was superior, and all others inferior to him. And *Eve*, tho' inferior to him, yet

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was

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was superior to all others. And the same must be said of every other Property in Human Nature; none of which can be inconsistent with this Personality.

But here, Sir, I must confess myself at a loss, 1st, When I consider the Subsistence of Human Nature in each Individual. Human Nature perfectly subsists in each, (some few Monsters excepted;) and yet all the Individuals in Human Nature put together make but one Human Nature.

2dly, I am again at a loss, when I enquire whether the Additions of Persons to Human Nature be a Perfection; or whether the Division of Human Nature into so many Parts as there are Persons, be an Imperfection of that Nature. But this Enquiry is at a stand; because if the Nature is perfect in each Person, I cannot call that a Division, which, tho' divided, remains perfect: Perfect Human Nature in every Person; and yet but perfect Human Nature in all the Persons put together.

You see, Sir, what Difficulties there are in Personality, tho' in a Nature which we are acquainted with, and where the Thing itself is certain.

Of Personality in GOD.

THE Bible abounds with Clauses, in which GOD is stiled *Father*, and *Son*, and *Holy Ghost*. The Son is said to be *begotten*,
the

the Holy Ghost to be *proceeding* : But as for the Father, we do not read that he is begotten or proceeding, and therefore it may be said he is *unbegotten*. Now, these being the same Proprieties, which in human Nature distinguish one Person from another, are they not personal Proprieties in every Intelligent Nature? And therefore, are not these three Real Persons in G O D ?

Now, we must take these Personalities consistent with the proper Attributes of the Nature or Substance of G O D ; which is eternal, immutable, and not to be divided ; and then it will follow, that these three Persons, tho' really distinct, do not divide the Substance : That none of those three Persons are afore or after other, greater or less than another, but co-eternal together and coequal.

Here are indeed Difficulties in this ; but you will not expect clear and perfect Ideas of the Infinite Being to be convey'd by Words taken from a Finite Being ; and which even there, tho' the Being is known, are not capable of conveying clear and perfect Ideas. See §. III.

§. V. (4.) T H E Personality of the Holy Ghost is particularly asserted in the *Proverbs*, where he affirms himself to have real Existence, and the personal Propriety, *Proceeding*.

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Prov. viii. 14. Wisdom says, *I am the Substance (a).*

Ver. 22. *Jehovah had me proceeding from himself (b), the Principium of his own going forth (c) before his Works from then. From Eternity I am going out.*

NOTES.

§. V. (4.) (a). *Heb. Tushiah. If you will be at the Pains to examine how Interpreters vary in this Term Tushiah, you will find what a loss they are at to give it any other Interpretation than Substance.*

(b) *Kanani, the same Word which Eve used, when brought to bed of Cain, who most certainly did proceed from her, Gen. iv. 1.*

(c) *The Substance of God is called the Spirit. God is a Spirit, Job. iv. 23. So also 1 Joh. v. 6. It is the Spirit that beareth Witness, because the Spirit is the Truth, ἡ Ἀληθεία, the same as τὸ Ἀληθές, which Job v. 12. is the Version of Tushiah. See §. XI. (1.) (a) 4. This confines the Term Jehovah to the Son, and that of Wisdom to the Holy Ghost. For the Father's personal Propriety is unbegotten, not proceeding. And thus St. Irenæus took the Terms; as also did others of the most Primitive Fathers; to recite the Passages would overcharge this Letter.*

§. VI. (1.) THIS Oblation of himself made by Jesus Christ for us was accepted. The Form and Conditions of that Acceptance are recorded in the cxth *Psalms*, which I thus translate from the *Hebrew*, and paraphrase for the common Reader's greater Edification; tho' you, Sir, need no Paraphrase.

VERSION.

Psal. cx. 1. Jehovah said to my Lord, sit thou at my Right Hand until I make thine Enemies thy Foot-stool.

Thee the inferior Character of Mediator (*c*), till I have put all Things under thy Feet.

2. *The Scepter of thy Power shall send Jehovah out of the Aridity. Rule thou in the midst of thine Enemies.*

PARAPHRASE.

1. The eternal God in the Person of the Holy Ghost (*a*) said to my Sovereign Lord, the eternal Word then subsisting in one Nature (*b*), Take on

2. Thou of thine own Authority (*d*) shalt call Jehovah the Holy Ghost out of his Shecinah of Fire (*e*), --- Rule in the Consciences of thine Enemies (*ee*).

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VERSION.

3. Thy People
a Free-will Offering
in the Day of thy
Power —

— In the Majesty
of Holiness, out of
the Womb, before the
World, there is for
thee thy Dew-Infancy.

tation of Light from Darkness (i), a Shecinah,
of etherial Water or Dew, which will be
thy Infancy, and make thee the First-born
of every Creature (k) (l).

4. Jehovab hath
sworn, and will not
change, thou art the
Priest of the Oecono-
my, according to my
Proposal, my righte-
ous King.

5. The Lord at
thy Right shall baptize

2

PARAPHRASE.

3. Thy People
whom thou shalt res-
cue from Death, thou
freely offerest (f) in
the Day thou com-
pletest their Res-
cue (g). —

— Thou who now
art in the supream
Majesty of the holy
One (h), shalt have
out of the Elements,
before any Separation

4. The holy Tri-
nity (m) hath irre-
vocably decreed, if
Man chuses Misery,
thou shalt redeem
him by suffering for
him (n), according to
my Proposal (o), my
righteous King (oo.)

5. The Sovereign
at thy Right Hand

in

VERSION.

PARAPHRASE.

*tize Kings in the Day
of his appearing.*

Character (q), shall profelyte to his Religion (r) the greatest Men on Earth, when his Incarnation shall be made manifest (s).

in his Two Natures,
of God and Man (p)
in his Mediatorial

6. *He shall judge
the Leaders; he shall
fill the dead Bodies;
he shall wash away the
Poison from the great
Land.*

6. He shall judge
the Leaders (t); he
shall raise the Dead
(u); he shall take a-
way (w) the Sin of
the World (x).

7. *He shall drink
of the River in the
Stream, and accord-
ingly lift up the Head.*

7. He in his hu-
mane Nature shall
be assumed into the
Person of the eter-
nal Word (y), and
be thereby exalted.

N O T E S.

§. VI. (1.) (a) *The Psalm is a conti-
nued Report which one Person makes to
another of a Decree made concerning him
to whom it is reported. And there is no
Person capable of being the Subject of this
Decree, mention'd in the Bible, except the
Saviour of Men; nor will it answer any
thing*

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thing concerning him, except that Oblation which he through the eternal Spirit made of himself for us, *Heb. ix. 14.*

The Words Eternal Spirit (if taken, as all the Scripture must be, in the full Extent of their literal Signification) mean both that Substance of God in which the Word made this Oblation, and also the Person of the Holy Ghost through whom he made it. It is the Substance of God. John iv. God is a Spirit. See §. V. (4.) Note (c). And it is the Person of the Holy Ghost so frequently as not to need any Proof. And it is very remarkable that the Text, Heb. ix. 14. is in all the Copies of the vulgate Latin rendered the Holy Ghost. And is so in some Greek Copies.

§. VI. (1.) (b.) *The Word is Adon, in the singular Number; whereas in v. 5. when the Incarnation is decreed, it is changed to Adonai in the Dual. See in those Notes (p) and (y).*

§. VI. (1.) (c.) *There are some Figures so express that their literal Sense cannot be mistaken. Omnipresence hath not right or left Hand, but the supream Being may descend to a subordinate Character, and hath actually done so. See §. XI. (2); and beneath in those Notes (b).*

§. VI. (1.) (d.) *This is the Order of the Words in the Original, and agree to what our Lord says, I will send the Comforter, John xvi. 7.*

§. VI.

§. VI. (1.) (e) Sion properly signifies Dryness, and *יִיץ* is render'd by our English Translators Dry Place, where the Septuagint render Sion, Isa. xxv. 5. So again Chap. xxxii. 2. And Mount Sion had its Name from the Dryness of the Soil. And in Psal. cxxxiii. 3. where the Translators say, Like as the Dew of Hermon which fell upon the Mountains of Sion, making two Places contiguous which are at a great Distance, and putting the Commentators upon Difficulties: Had they said,--- The Dew --- which falls upon the dry Mountains --- how apt had been the Simile, and how intelligible? Sion therefore, in the literal Signification thereof in this Place, is, that Fire which is one of the four Elements. (See beneath §. VIII. (1.) (c), out of which the Holy Ghost was to take his first Shechinah, or visible Body, in which he would appear in the first OEconomy, (see §. IX. (1.) (2.) (3.)) and out of which he was to be sent in the second OEconomy into his second Shechinah the Hearts and Consciences of Men, (see §. XI. (1.) (a). 5.

Now, that the Holy Ghost is the Son's Consors Imperii, in the first OEconomy; See §. IX. (1.) To which add, The Seventy Translators of the Old Testament assert the same, Prov. viii. 22. Where instead of the true Version which I have given you above, §. V. (4). they say as follows, viz.

E

Prov.

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Prov. viii. 21. 'Εαν, &c. If I tell you things which happen daily, I will not forget to recount things before the World began.

Ver. 22. The Lord, ἐκτίσεν με Ἀρχὴν, appointed me Superintendent of his Ways, in his Works.

"Εκτίσεν signifies appointed, Ecclef. xxxviii. 1. The Physician God hath appointed him ---. The Version says, Created him; and well enough; for thus the King creates a Peer of the Realm: But how absurd would it be to infer the Peer or the Physician, had not an Existence prior to that Creation?

Ἀρχὴν signifies Chief Governor in divers Places in the Septuagint Version. Gen. i. 16. Deut. xvii. 18. and Isa. ix. 6, 7. & alibi.

§. VI. (1.) (ee) In the second OEconomy the Holy Ghost makes the Consciences of Men his Shedinab. See §. XI. (1.) Note (a) 5.

§. VI. (1.) (f) Our Blessed Lord gave himself for us, that he might Present us to himself, Ephes. v. 27. to the Presence of his Glory, Jude 24. to God, Col. i. 22. that is, to the most Holy Trinity at the End of this his Mediatorial Kingdom; when this Kingdom, and every thing therein will be surrender'd by him. Thus I render and explain that Passage in _____

--- 1 Cor.

--- I Cor. xv.

VERSION.

--- Ver. 24, &c. Then
(a) *the End*,--[*Being he will deliver up the Kingdom to the God and Father* (b,) *being he will put an End to the whole Government, and the whole Authority and Power* (c.) *He must reign until he shall have put all Enemies under his Feet ; the last Enemy that will be subdued is Death.*] [*He is putting all things in subjection under his Feet* (d). *Now, being it is said all things are putting under him, it is manifest that he is excepted who is putting all things under him: and being he is putting all things under him, it is manifest that the Son himself* (e) *is subordinate to him, who is putting all things under him ;*] --- *that God may be all in all* (f).

PARAPHRASE.

(a) The End or Surrender of the Mediatorial Kingdom is another Argument of the Resurrection of the Dead.

(b) The first Cause of all things, subsisting in the Three Persons, who created all things.

(c) Of this Mediatorial Kingdom.

(d) The Argument to prove, that the Kingdom of the Mediator is a subordinate Kingdom.

(e) In this his Character of Mediator.

(f) All things in all the Persons. The whole Argument turns upon this, That in the present State of things, the Son as Mediator is subject, and will at last, when Death is vanquish'd by the Resurrection, surrender up the Kingdom, that so God may be, as at the first, our immediate

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mediate Governor, without any Mediator ; and Mankind restored to that consummate Happiness for which we were created.

§. VI. (1.) (g). *See the Note next preceding.*

§. VI. (1.) (h). *This I take to be that Form of God, Phil. ii. See §. XI. (2.) That Supreme Character essential to his Nature, which the eternal Word could not but retain ; tho' he was pleased to descend to an inferior Character, and take the Form of a Minister,--Mediator of God and of Man.*

You see this daily upon Earth ; the two Houses of Parliament appoint a Conference and Managers, who have essential Characters as Members of their respective Houses, and yet subordinate Characters as Managers, in which they cannot recede from their Instructions, and which they surrender when they report the Conference.

§. VI. (1.) (i). *The Shechinah of Dew, or etherial Water, being decreed to be formed for the eternal Word out of the Elements, before the Formation of any other thing, even before the Separation of the Light from the Darkness — out of the Womb before the Morning — very justly appropriates to Him, the Title of First-born of every Creature, Col. i. 15. First-born, Heb. i. 6. and the beginning of the Creation, if you think that to be the Version of Rev. iii. 14. where the Original is, Ἀρχὴ τῆς κτίσεως τῆς*
ᾧ

Deus, the chief of the Oeconomy or Dispensation of God, referring to this very Christian Dispensation of which we are speaking, and so out of the Question. But as to the other Titles, see the next following Note.

§. VI. (1.) (k.) *The eternal Word has three distinct Generations, the first is ineffable, Isa. liii. His Generation who can declare? and eternal, Psal. ii. 7. — this Day have I begotten thee, Micah vi. 2. Whose Goings forth have been of old, from everlasting. See §. xiii. 4. The Second Generation is this in the Text, called his Dew Infancy, and in other Places, his coming in the Water, 1 John v. 6. The Third is his Incarnation, called his coming in the Blood. The two latter of those are his Shechinabs, and each having their Beginnings, are properly Infancies, and by the Seventy rendered πᾶν πᾶν, Isa. viii. 18. See §. ix. (b) 3. which is strictly Infancies.*

§. VI. (1.) (l.) *It is highly probable the Neglect of this Distinction of the several Generations of the Son, or perhaps the Difficulty of observing it in the Septuagint Version, may have given occasion to the old Arian Heresy, that God first of all created the Logos, who then made all Things. Tho' the Seventy have cautiously fenced against that impious Opinion in their Version of this very Clause. They say, Μετὰ σὺ ἡ Ἀρχὴ — ἐκ γὰρ τοῦ πρὸ ἑωσφόρου ἐγεννήσατο σε, With Thee is the Principium,*

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pium, Out of the Womb before the Morning I have begotten thee. *The Principium* is Gen. i. 1. *that Substance of God, which is the Beginning of all Things, and it self without Beginning.* See §. VIII (1.) Note (b). And it is evident they intended this Caution here, because they used the same Caution in Gen. i. 1. where they afterward use the Word 'Αρχή in this very Sense. They did not at first translate the Theological Terms. This has been hinted above, §. II. And therefore in that of Genesis, where the Terms untranslated would have stood thus; Breshith created Elohim, the Heavens and the Earth — and Elohim said, Let there be Light, and so on: *The Translators change the Order of the Words, and put them — Elohim created Breshith, the Heavens — Elohim said, and so on.* The Talmud and their own Chronicles assert this transposition of the Words, and give this Reason for it, lest the Reader should think there were two first Causes, or take Elohim to have been created by Breshith, and then to have created all Things.

But it seems this Way of leaving those Terms not translated did not satisfy; whereupon five Rabbins translated them as they now stand, and used 'Αρχή, the Word in the Passage before us, for that Principium, which they themselves there took to signify the first Cause.

§. VI. (i.) (m). See §. XI. (i.) (a). 8.

§. VI. (i.) (n). *The Septuagint say εἰς τὴν αἰῶνα, for that Age or that Oeconomy, referring to the mediatorial Kingdom of Christ, in which only he can be the Priest here mentioned; because the Atonement being perfectly made at the Resurrection, the Priesthood of Christ will cease for ever, and even his mediatorial Kingdom be surrender'd, 1 Cor. xv. 24. See in these Notes, Note (f).*

§. VI. (i.) (o). *Dibrath in Job v. 8. Eccles. iii. 18. and viii. 2. may signify Proposal, but cannot signify Order.*

§. VI. (i.) (oo). *Our blessed Lord becomes our righteous King, by making us Righteous, Psal. xlv. 8. Thy Throne, O Elohim [thou who art both Supreme and Mediator God. See above in these Notes (h)] is for the Oeconomy and for ever. The Scepter of thy Kingdom is a Scepter of Justice, thou hast loved Righteousness and hated Iniquity; therefore thy Elohim [Mediator God] the Oil of Gladness hath anointed Thee Elohim [the Mediator God] from among them with whom thou art one in Substance.*

§. VI. (i.) (p). *The Title at the Beginning is Adon, Sovereign Lord in the Singular Number; but here it is Adonai in the Dual, which takes in the two Natures of God and Man. See in these Notes, Note (y).*

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§. VI. (I.) (q). See in these Notes, Note (c).

§. VI. (I.) (r). *Thus the Word signifies* Psal. lxviii. See in these Notes, Note (w).

§. VI. (I.) (f). Heb. *in the Day of his being incompassed; Aph, from Apheph, which strictly refers to the Incarnation.*

§. VI. (I.) (t). Goim, *those that lead out others, both those who convert, and those who seduce.*

§. VI. (I.) (u). *The filling the dead Bodies must of Necessity raise them to Life; the Body is composed of Bones and Flesh, the Flesh of Vessels and Juices, Nerves, and animal Spirits; the Juices are always fluctuating and perspiring, and when the Body is dead, it is impossible even to discern some of those Vessels; nor can they be filled with any thing, save their proper Contents during Life, which therefore must raise the Body from the dead. None of the antient Versions that I have seen interpret the Text as our Version after some other Moderns.*

§. VI. (I.) (w). *The Word is, Psal. lxviii. 13. rendered dip or wash, and cannot be there otherwise rendered.*

§. VI. (I.) (x). *The Word. Deut. xxxii. 32. is Poison, and cannot signify otherwise. See §. X. (b), Note (b).*

§. VI. (I.) (y). *The Godhead is the Fountain, or as the Bible says, Principium, of all the Persons. See §. V. (4). in which subsisteth the Father, without being begotten or pro-*

proceeding the Son ; eternal and ineffable Generation ; the Holy Ghost by proceeding. And therefore the River in the Stream is either the Son or Holy Ghost, both which may be elegantly expressed thereby. But seeing the Scripture in many Places confines the Incarnation to the Person of the Son, who alone took Human Nature, the River here cannot signify any other Person. It is therefore that Assumption of our Nature into his Person, which is called drinking of the River in the Stream, and is that only which exalts the human Nature above created Being. See §. XI. (4.) Note (i), and Psal. viii.

§. VII. (I.) THAT what has been said may give the greater Light into what is to follow, permit me to observe from this cxth Psalm.

Obs. I. ONE and the same Person is decreed to have a Shecinah of Dew, and also to be Priest of the Age, and make us Righteous. These two being incompatible, for as much as he could not make us righteous but by suffering for us, which could not be done in that Shecinah of Dew, or in any other than the human Nature ; it will follow that the first Shecinah was here resolved to be laid down, if the second should be necessary to be assumed.

F

Obs. II.

Obs. II. THE Administration of the Government of the World being decreed to be in these two Shecinahs, must be varied according to the Diversity of their Natures. And therefore there are here imply'd two different Ways of Government of the World. The first certain ; the second only by way of Proviso, in case the vacating the first should be found necessary.

Obs. III. IN the first Oeconomy the Holy Ghost was to have a Shecinah or visible Body of Fire ; out of which he was to be called in the second Oeconomy, and then to make the Spirits of Men his Shecinah — *Rule thou in the Consciences of thine Enemies.* See §. VI. (1.) (e). and §. IX. (2.) per Tot. and §. XI. (1.) (a) 5.

Obs. IV. IN the second Oeconomy the eternal Word having laid aside his Shecinah of Water was to be incarnate. And *to judge the Leaders — to raise the Dead — to suffer for us — to take away Sin — to restore us to the Happiness for which we are created — Baptise us into this Faith — and to be exalted in his Human Nature by the Assumption of it into his Person.*

Obs. V. THE first Shecinah being decreed to be *out of the Womb before the Mornings*, it follows that the Things mentioned

tioned in this Psalm were decreed before the Creation of the World.

Obs. VI. HERE is no threatening Men in their secular Concerns (tho' the common Version is full of that;) the Leaders are to be judged, but these Leaders are such as lead us right, as well as such as misguide us; the former *will be as the Stars for Glory*, Dan. xii. 3. the latter will receive *greater Condemnation*, James iii. 1. But that this will not be till the final Judgment, is plain enough, both from the Nature of Things, and from the Tenor of the Psalm. Can any one be sure that an erroneous Man will not be reduced, or even that a *Dr. Whitby*, once Orthodox, may not apostatize upon second Thoughts, when his Age and Infirmities may have taken away the Power of thinking a second Time as exactly as at first?

THE Son of Man came to save all Men. This is his Title, *God our Saviour*, 1 Tim. ii. 3. *Who would have all Men to be saved*—There is not one Line in all the Gospel that justifies the hurting them in their secular Concerns, who will not believe the Gospel (the *Jews* only excepted, for Reasons which may hereafter be given.) It is terrible enough to think of that eternal Misery, which our Refusal of eternal Happiness must necessarily bring upon us. The worst

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Punishment that can be inflicted in this World is so little, in Comparison of that to come, that the higher Powers will not think of inflicting it, unless instigated by self-designing Men.

BUT, Sir, since we are so happy as to have a secular Establishment of our holy Religion, and since that Religion is founded in the Blood of a noble Army of Martyrs, the Sufferings worse than Death of a glorious Number of Confessors, and the unanswerable Arguments of an innumerable Company of holy and learned Divines; and since every Man has not Leisure, and very few have Capacity to judge the Arguments brought in such Discourses as yours; Let me propose a Method, by which the common People may be kept from Error, if our Church be right; or otherwise, may be justified in their exchange of an erroneous Communion, for one more orthodox.

§. VII. (2.) METHOD to prevent Error in Religion.—Humbly propos'd.

WHEN any thing is written against the Truth of our holy Church, I mean the Church by Law established, let the Book be left with the Bishop of the Diocess, or such learned and holy Divines as shall be appointed, and let them answer the same; and then let the Answer be notified and made part of the Title, and
printed

printed with the Book at the publick Expence, that so the Book and Answer may bear the same Price as the Book it self, without the Answer, would have cost. This, Sir, you will agree to, and be content that their Books who oppose it should be suppressed.

§. VIII. (I.) AND now Sir, you see, the Suggestion intimated in the Clause, --- *God said, Let us make Man* --- has a real Foundation, and that it ended in a Decree for calling us out of Not Being into a Capacity of enjoying everlasting Happiness upon the most easy Terms imaginable. The next Thing before us is the Execution of this Decree, the Creation of these Shecinahs, and of Mankind. These will require me to examine into the Version, not only of their History, but also of that of the Creation, with which they are intermix'd.

The History of the Creation of the World.

Gen.i. 1. <i>The Supreme</i>	(a) <i>The Holy Trinity</i>
<i>Judges (a) (being)</i>	<i>of Persons. See Note (a.)</i>
<i>in the Principium</i>	(b) <i>Being in the Sub-</i>
(b) [<i>that Princi-</i>	<i>stance of the Godhead.</i>
<i>pium</i>] <i>be created</i>	See Note (b).
<i>the Fire, and two Moistures, [Air and Wa-</i>	
<i>ter (c)] and the Earth (d).</i>	
Ver. 2. (<i>Now the Earth was without any</i>	
<i>Vegetative or Animal Inhabitant (e),) And</i>	
<i>the</i>	

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the Shecinabs (f) for the Persons of Incomprehensibility (g), and the Spirit of the Supreme Judges (h) (h) The Holy Ghost. nourished according See Note (h). as the Person of the (i) The Word. See Water (i) [created (k).] Note (i).

Ver. 3. And the Supreme Judges he said, Let there be Light, and there was Light.

Ver. 4. And the Supreme Judges, he saw the Light that it was good (l), and the Supreme Judges he divided the Light from the Darknes (m). (l) A Separation of the finer Parts, or Spirit of Fire from the Air and Water. See Note (l). (m) Put it together into one Place. See Note (m).

Ver. 5. And the Supreme Judges, he called the Light (n) Day, and the Darknes (o) he called Night; so the Evening (p) and the Morning (q) were the first Day. (n) i.e. the collected Mass of Light. (o) The Particles of Moisture. (p) The Confusion of Objects for want of Light. (q) The Distinction of them by the Light.

Ver. 6. And the Supreme Judges, he said, Let there be a Concussion (r) in the midst of the Moistures, and let it divide the Moistures from the Moistures.

Ver. 7. And the Supreme Judges, he made this Concussion, and thereby made a Separation of (the Waters (s)) the Moistures which

which are below the Concussion from (the Air (t),) the Particles of Moisture which are above the Concussion; so that was put into Order.

Ver. 8. And the Supreme Judges, he gave to that Concussion the Name of Fire and Moistures (u); and the Evening and the Mornia were the second Day.

Ver. 9. And the Supreme Judges, he said, Let the Moistures which are from beneath the Concussion (i.e. the Waters) unite together (w) into one Place, and let the dry Land appear; and so that was put into Order.

Ver. 10. And the Supreme Judges, he called the dry Land Earth, and the Union of the Waters he called Sea.

Ver. 15. And the Supreme Judges, he said, Let there be Receptacles of Light (x) in the Concussion of the Fire and Moistures, for dividing between the Day and the Night, and let them be for Signals, and for Seasons, for Days and for Years:

Ver. 15. And for Receptacles of the Light in the Concussion of the Fire and Moistures to give Light upon the Earth; and so this was put into Order.

Ver. 16. For the Supreme Judges, he made two great Receptacles of Light, the greater Receptacle to guide the Day, and the lesser Receptacle for directing the Night.

NOTES.

NOTES.

§. VIII. (1.) (a) *The Hebrew Elohim Supreme Judges, is render'd by the Seventy, Exod. xxi. 6. Τὸ κριτικόν τῶ θεῶ: The Tribunal of God. Then there are other Places of Scripture, which manifest these to be Three, Psal. xxxiv. 6. By the Word of the Lord were the Heavens made. Job xxvi. 13. By his Spirit he hath garnished the Heavens. Therefore, the Lord, the Word, and the Spirit, are the Creator; and are sometimes spoke of in the Plural Number, Job xxxv. 10. My Makers, Eccles. xii. 1. Thy Creators. And yet those three are only Persons, not separate Agents, not separate Beings. See the next following Note.*

§. VIII. (1.) (b) *The Noun Elohim in the Plural, is put with a Verb in the Singular, he created: And said to have created, In the Beginning; Hebrew Be Reshith; which tho' generally taken for the Order of Time cannot be so: Then it would have been Reshonah.*

When the Bible was first translated into Greek, the Interpreters did not translate these Words B. Reshith Elohim; they only transpos'd them, and said, Elohim B, Reshith. All the East knew Elohim to be the Name of GOD; they might justly therefore apprehend B, Reshith being put first, the Reader would suppose two first Causes; or at least that B, Reshith, the Supream God created Elohim, who then created

created all Things : Thus owning their Opinion, that it signify'd the first Cause, and obviating the Arian Interpreters ; as already observ'd, §. VI. (1.) Note (1).

When the Version was revised by five Rabbins, and the Theological Terms translated into Greek ; those five Doctors render'd Elohim Θεός, and Reshith Ἀρχή, which may signify the Fountain of the Godhead, which subsisteth in the Father, and begetteth the Son, and proceedeth the Holy Ghost. See §. V. (5.) Note (a), and §. VI. (1.) (4), and so is the Principium of all the Persons : That Principium which is Sine Principio, as the Roman Orator expresses it. The Diction is literally thus, In the Beginning, the Supreme Judges, he created. Which because we read in the Psalm,

Psal. cii. 26. Thou, as thou art the Persons, hast laid the Foundations of the Earth, Heb. Le Panim. Gr. καὶ τὰ ἀρχαί :

Therefore, that it may be more intelligible according to the Grammatical Construction, the Sense is supply'd -- The Judges being in the Principium, that Principium he created ; which agrees both with the Psalm above-mention'd, and with the Prophet, Isa. xlv. 24. Thus saith the Lord --- I am the Lord that maketh all things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by myself.

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And seeing our Saviour says, Joh. xiv. 10. ---I am in the Father, and the Father in me; we may safely say, The Persons are in the Substance, and the Substance in the Persons.

And being he says also, I and my Father are One; and being we read in another Place, (1 Joh. v. 7.) The Father, the Word, and the Holy Ghost, ἑπὶ οὐ τρεῖς, these Three Persons are One; we rightly say, the Three Persons are One Substance. See §. V. (3.) (4.)

§. VIII. (1.) (c). *Shamaim, the Fire and the two Moistures; The antient Hebrews say, Shamaim, is from Esh, Fire, and Maim, which they render Water; but really is Two sorts of moist Particles, which when separated, are the Air and the Water. See Note (rr). This Word therefore shews the Creation of three Elements. —*

§. VIII. (1.) (d). --- *Which with the Earth, or rather Dry Dust, called in the Hebrew Eretz, are the four Elements; the Womb, out of which all this Globe is framed, Psal. cx. 3.*

§. VIII. (1.) (e). *The Words Tohu and Bohu seldom occur, and always signify as here render'd.*

§. VIII. (1.) (f). *See beneath §. IX. (2.)*

§. VIII. (1.) (g). *The Greek renders, Καὶ σκότος ἐπὶ τὸν ὕδωρ τῆς ἀβύσσου, which properly signifies, The Darkness over that which cannot be cover'd. The Phrase therefore shews that*

that those two Persons, tho' appearing in Visible Bodies, and as if therein concealed, are incomprehensible, and that the seventy Interpreters took it so : Here again, they appear prudent in concealing from every hasty Reader that Doctrine which will appear to the attentive.

§. VIII. (1.) (h). } See beneath §. IX. (2.)

§. VIII. (1.) (i). } Notes (l.) (m).

§. VIII. (1.) (k). *The word Created is not in the Original, but supply'd from Joh. i. 3. By him (the Word) all things were made.*

§. VIII. (1.) (l). *The Goodness of Things is their answering the Purposes for which they were made. God describes the Goodness of the Light, speaking to Job ;*

Job xxxviii. 12. Didst thou command
the Division in the dryer Particles?
Didst thou make the Morning to know
its Place?

To take in its Wings the Dust.

The Parts unfit are shaken from it.

It transforms itself as the Clay under
the Seal.

The Forms continue firm as the Gar-
ment to the Body.

Thus the Light is separated from the
Parts unfit for Light:

And the high Arm is broken.

*It is wonderful to think how a piece of solid
Wood should be so moved as to separate*

the Spirit, the Flame from the Fire, and also thereby carry up the Smoke; those Particles of Dust which are not capable of giving Light; and how those Particles that are capable, transform themselves, i. e. take the Impression of the Surface of each visible Object, as the Wax does that of the Seal, and bring that Impression into our Eyes, as exact as a strait Garment shews the Shape of the Body. It is wonderful to think how that Solidness of the Wood, which like a mighty Arm, holds these Particles of Light together, and conceals them, should be broken by the Application of Fire to it. The Goodness of the Light is its receiving the Impression of the visible Objects, and conveying them undefac'd to our Eyes.

§. VIII. (1.) (m). *Light, which is the finest Particles of Fire, and may be called the Spirit of Fire, is said to be separated from the Darkness, those Particles of (Maim) Air and Water, which cannot make anything visible to us. And tho' it is not said, they were collected into one Place, yet it evidently appears they were. For we read in the former Note (m), of the Place of the Morning.*

§. VIII. (1.) {
 (n)
 (o)
 (p)
 (q) } *These Notes want no farther Explanation.*

§. VIII.

§. VIII. (1.) (r). *The Hebrew Rakiah rendered by the Translators Firmament, and by the marginal Correctors, Expansion, by me Concussion, is such a Motion of the whole Shamaim, the Fire, the Air, and Water, (see Note (c) in these Notes) as separateth each from the other.*

1. *When the Collection of Light (see Note (m) preceding) was put into the Sun (see Note (x)), the same was in the Rakiah of the Shamaim to give Light upon the Earth, ver. 15.; which shews that this could not be an Expansion of the Shamaim; for the Light therein, if mixed with the Air and Water, does not appear. The Expansion of the Air and Water, which are the Darknes from which the Light was at first divided, do now hide the Light from us; whereas a Concussion of all the Particles, as it was at first intended to divide the Air from the Water, so it does thereby make it easy for the Light to pass through.*

2. *The Fowls are said to fly on the Face of this Rakiah, i. e. on the Superficies of this Concussion.*

3. *The Word and its Radix may every where signify Concussion; I have examin'd it in all the Clauses where it is used.*

4. *The Greek σέπωμα, the Word by which the Septuagint render Rakiah may have for its Thema σέπew, privo; (this Thema it hath in Ezek. xiii. 5.) and then it will well express the Effect of this Concussion, which*
is

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is a Privation, by which each of the Elements is deprived of the rest.

Lastly, In this Sense the Fact is obvious to every one's Understanding. The Concussion of the Chaos separates the Light, the finest Parts of Fire, from all the other Elements. The Concussion succeeding that, separates the Air and Water; it breaks all the little Particles asunder, and those that are the hardest it burnishes, and makes them capable of receiving the Impression of every Surface, and conveying it to our Sight. These broken Particles of the Elements are called Shechakim, in that of the Almighty to Job, where the Light is included in the Term:

Job xxxvii. 18. Canst thou (as he) give the Concussion to the Shechakim? The harder Parts are like the polished Mirror.

§. VIII. (i.) (rr) Maim, in the common Version render'd Water, does most evidently signify two Moistures, i. e. the Air and the Water: These we see separated, the Water descends, the Air goes upwards, when ever the Heat makes a Concussion in them, shaking them one against another.

§. VIII. (i.) (f) (t). See in those Notes, Note (c).

§. VIII. (i.) (u). The Concussion called Shamaim, by a Metonymy of the Effect,
be-

because it shakes the Shamaim, the Fire, the Air, and the Water.

§. VIII. (I.) (w). The Word is קוֹה Kavah, which here signifies such a Union of Things as render them, if not inseparable, yet so united as not to be distinguished afterwards; as Water mixed with Water.

§. VIII. (I.) (x). The Word מֵאוֹר Meoroth, render'd by the Septuagint φωσίδες, is properly Receptacles of Light; the Place of the Lamp where the Oil was put, which, when set on fire, gave Light, Lev. xxiv. 2. & alibi, the same Word is for that part of the Eye which receives the Light, Prov. xv. 30. The same Word is distinguished from the Sun, Psal. lxxxiv. 16. See Moses Principia.

§. VIII. (I.) (y). The Concussion of the whole restores the Light to the φωσις, which again sends it over the whole Globe. The Sun therefore is the place of the Morning, Job xxxviii. 12. Note (c), in these Notes.

§. VIII. (2). LET me beg leave to make an Observation or two upon the Version of the preceding Passages.

Obs. I. THE Hebrew Words *Be Reshith Elohim*, are proved to signify Three Persons in One God.

Obs.

Obs. II. THE Words *Shamaim, Maim, Rakiab,* and *Shechakim,* which are Terms purely Physiological, are shewn to have such a Signification as hath not hitherto been given them; and yet the Things by them signify'd are so very obvious, one would wonder how that Signification could be over-look'd.

Obs. III. SINCE those Oversights in visible Objects, which come under the *Ken* of our Senses, have stood so long uncorrected, you will not be surprized at the Continuance of other Mistakes concerning Persons and Things, where *we walk by Faith and not by Sight*; and particularly, that *Elohim,* which is evidently *Three Supreme Judges,* should be translated *God*; and thereby all manner of Notice of the Plurality of the Persons concealed. And also that the Formation of the *Shecinah,* tho' so evident in the last mention'd *Psalms,* and in the first Clauses of this History of the Creation, should be passed over unobserved, tho' the Sense of the Clause in all other Interpretations is very perplex'd. This, Sir, will give you the Trouble of a more particular Consideration of the Texts concerning the *Shecinah* than might otherwise have been necessary.

§. IX. (1.) As Man was to be created an Intelligent and Free Agent, and (as it
now

now appears) to be composed of an Immaterial Soul in a Body of Earth, the Notices of the Purpose for which he was created, and the Manner of answering that Purpose must be convey'd to him ; either first, By being impressed upon his Soul at his Creation ; or secondly, By Information from without, after he should be made.

I WILL not enter into the Enquiry of *Innate Ideas*, and the Argument that may thereon be founded for the former Method of Instruction. I do not doubt, Sir, but you will agree, it is my Duty to acquiesce in that Aphorism of *Zophar*, *Job xi. 12. Vain Man would be wise, tho' Man be born like the wild Asses Colt.* And therefore, and also because we read that GOD spoke to *Adam*, I shall conclude, the Creator did assume some visible Body, in which he spoke and taught him the way to answer the Purpose for which he was created. This visible Body was the *Shecinah* prepared before the Creation of *Adam*, as will appear immediately.

SIR, you have read the Argument by which it is manifest the Creator is Three Persons in One Substance, §. VIII. (a.) *Notes* (a.) (b). And you may be so good as to read from the beginning of *Genesis* to the 8th Verse of the third Chapter, and thence satisfy yourself whether the same Three Persons in One Substance, who created the World, did not govern it till the Fall of *Adam*. Here then I am to enquire, which

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of those Persons did assume that visible Body, in order to teach *Adam* his way to eternal Happiness.

IT was not the Person of the Father. Of him it is said, *Ye have not heard his Voice at any time, or seen his Shape*, John v. 37.

THE Son and Holy Spirit, as you have heard already, were decreed to have such visible Bodies, called --- *Pillars of a Cloud, and of Fire*, *Exod. xiii. 21, 22.* and *Specinabs*, §. VI. (1.) *Note (k)*; out of those God Almighty is said to have spoken, *Psal. xcix. 7.* Nay, the Pillar of the Cloud itself is said to have talked, *Exod. xxxiii. 9.* So that if we consider the Governor of the World in the first OEconomy, it is the Father, the Son, and the Holy Ghost, in One Substance. If we consider the Persons, in whose Administration the Government then was, why may we not say the Eternal Word or Son of God, and the Eternal Spirit or Holy Ghost, were *Consortes Imperii*; as having visible Bodies, and speaking with audible Voices, decreed in the *cxtb Psalm*, and recorded to be form'd accordingly in the History of the Creation? The Clauses in the History of the Creation of the World which record this Formation, being hitherto so unhappily translated, you will permit me, Sir, to consider them here, and with them a parallel Place out of the *Proverbs*: And also some other Texts, recording that Administration in visible Bodies, and with
audible

audible Voices; which, tho' under the second OEconomy, will both prove and explain the Version here given to these Clauses.

The Formation of the Two first Shecinahs.

Gen. i. 1, 2. — *He created — the Dark-
ness (a) for the Persons of Incom-
prehensibility (b).*

Prov. viii. 27. — *He set out that which
encompasses (c) the Persons of In-
comprehensibility (d).*

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§.IX. (2.) (a). *Heb. Choshech, so very
frequently used for that Cloud in which
God appear'd, and spoke, that it would reflect
upon you to name any of the Texts.*

§.IX. (2.) (b). *The common Version says,
— Darknes (was) upon the Face of the Deep.
The Seventy say, 'Επάνω τῆς 'Αβύσσου — Over
that which cannot be cover'd. But, Sir, you
will be so good as to consider the State of the
Chaos at that time, and compare therewith
the Idea which both these Versions convey, and
judge whether either of them can be right.
Was not all the Chaos dark before the Light
was separated? Did not the mighty Arms of
Maim and Eretz, Moisture and Dust, bind up
the Light till they were broke? Job xxxviii.
15. §. VIII. (1.) Note (1). *And if Tehom,
the Deep, does mean the Chaos, was not the**

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*whole one Tehom? Where then was this Dark-
ness which was over the Whole? Is the Cælum
Empyreum surrounded with Darkness? If it
was then, must it not so continue, notwith-
standing the Separation of Light, which is in
perpetual Motion from and to the Sun?*

*Sir, you can say more upon this Head than
I have done, and therefore you will agree the
common Version cannot be right. And now
being the Shecinah of the Eternal Word was
decreed to be form'd before the Light; and
being the Eternal Word and Holy Ghost are
incomprehensible Persons, and did execute their
Administration of the Government of this
World in those Shecinahs, as will appear in
this Section: And being the Hebrew literally
signifies as here translated, may I not conclude
I am right?*

*Let me add, the interpolated Verb (was) in
the Clause — [Darkness (was) upon the Face
of the Deep] is not in the Hebrew, or
in the Roman, or Alexandrian Copies, or
even in the Complutensian, if the Antwerp
and St. Andrean Copies thereof be exact. So
that the Verb — he created, may extend to
this Darkness, for the incomprehensible Per-
sons; and shew their Formation according to
that Decree in the cxth Psalm.*

*§. IX. (2.) (c). The Seventy render this
Clause, 'Αφ' οὗ ἤρξε τὸν ἑαυτῆ θεόνον ἐπ' Ἀνέμων.
Aquila and Symmachus say, Τὸν ἑαυτῆ πύργον.
The Septuagint translates the Passage, to speak
of the Throne of Glory, upon which the She-*

cinah appeared: And the others make it refer to the Shecinah it self, which is called in Psal. xviii. 12. ἡ Σκηνὴ αὐτοῦ, his Tabernacle; and by them, his Castle.

§. IX. (3.) Now, Sir, that you may with the greater Certainty determine the Justness of the Version here given of those two Clauses concerning the Formation of the *Shecinahs*, you will permit me to recite a few of the many Passages in which we read of their appearing, both as the Bible stands translated, and where the Version requires Alteration.

AND First, in the received *English Translation*.

§. IX. (3.) I. IN these two *Shecinahs* God Almighty made the Covenant with *Abraham* to give him the Land of *Canaan*. There was a most solemn Sacrifice of Beasts and Birds; the Beasts were divided and laid Piece against Piece, *and a smoaking Furnace and a burning Lamp* passed between those Pieces, *Gen. xv.* Had those Covenants been only between Man and Man, each Party had walked between the Pieces, and said, *God do so to me and more also, if I keep not this Covenant.* — And here the two *Shecinahs* walked between those Pieces.

§. IX. (3.) II. WHEN *Israel* came out of *Egypt*, the Lord went before them in a Pillar

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lar of a Cloud by Day, and a Pillar of Fire by Night, Exod. xiii. 21. And spake out of the cloudy Pillar to Moses and Aaron (at that time,) and to Samuel afterwards, Psal. xcix. 6, 7.

§. IX. (3.) III. WHEN God Almighty appeared to David, Psal. xviii. — *he made Darknes his secret Place, his Pavilion round about him with dark Water, and thick Clouds to cover him, and the Shecinah of Fire appeared also — that Brightness of his Presence.*

§. IX. (3.) IV. THE same Royal Prophet describes the visible Manifestation of God in his Government of the World by these Titles — *Clouds and Darknes — Fire and Lightning, Psal. xcvi. 2, 3, 4.*

§. IX. (3.) V. THE Continuance of the Crown of *Judab* in the House of David, is promised to remain as long as those two *Shecinahs*, Psal. lxxxix. 30. *His Seat is like as the Sun before me, he shall stand fast for ever as the Moon, and as the faithful witness in Heaven.* The eternal Word, then in his *Shecinah* of Water, now in that of Blood, even Jesus Christ is the faithful Witness, Rev. i. 5. and the Sun is foretold to be turned into *Darknes*, and the Moon into *Blood*, before the terrible Day of the Lord, Joel ii. 31. which
proves

proves the Sun and Moon to be the Titles of the *Shecinabs*, in *Joel*; and that they are so in the *Psalms*, is evident, because the other Sun and Moon still remain, tho' the House of *David* has lost the Crown of *Judab* many Ages. Nor can that House it self be now certainly proved to be subsisting.

THE Darkness into which the Sun is turned, is the Spirits of Men, which he now makes his Temple, 1 Cor. iii. 16, 17. See §. XI. (1.) (a) 5.

§. IX. (3.) VI. *The Appearance of a Man, and of the Colour of Amber, Ezek. i. 26, 27.* consecrated *Ezekiel* to be a Prophet to the *Jews* in their Captivity at *Babylon*.

AND, Sir, those cannot be affirmed to have been only Bodies taken up for the present, and laid aside immediately; for they are declared that they should remain till the Incarnation, and to be concurrent with the Crown of *Judab* in the House of *David*, in the Passage above, N^o. V. And *Solomon* understood *the thick Darkness* to be *the Dwelling*, the constant Residence of the Lord, 2 Chron. vi. 1. And the First-begotten [the eternal Word in his *Shecinab* of Dew. See §. VI. (1.) Note (i.)] was introduced a second time into the Oeconomy, and His absolute Supremacy proclaimed

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claimed *Heb. i. 6.* The Original is, Ὅταν
 ὁ πάλιν ἐσαγάγῃ τὸν πρωτότοκον εἰς τὴν ἐκ-
 μένην — *When he again introduced the*
First-born into the Oeconomy, he saith, Let
all the Angels of God worship him, And
it was not only Clouds and Darknefs, the
Shecinah of the Son, but also Fire and
Lightning, the Shecinah of the Holy Ghost,
which then appeared, Psal. xcvi. 2, 3, 4. And
 these are asserted to be again introduced.
 They governed the First Oeconomy, and
 are here introduced into the Administration
 of the Second.

§. IX. (4.) And, Sir, if you please to
 read the Original, and observe the Pas-
 sages in which these Shecinahs are men-
 tioned, you will find them *more perfectly*
described, more frequently mentioned, and
divers Passages very plain if understood of
them, which are now seemingly insuperably
difficult.

§. IX. (4.) I. Let me examine the Ver-
 sion only of that Text in *Ezek. i. 26, 27.*
 where the Shecinah of the Holy Ghost is
 stiled *the Colour of Amber*; the Original is
Hasbmal, which signifies *the Anointer*. The
 Passage truly rendered, is,

Ezek. i. 26. — Upon the Throne —
was the Appearance of a Man.
27. And I saw the Established Ap-
pearance

pearance (a) of Hashmal (b), his Shecinah (c), round about looked like Fire (d), upwards from that Part which looked like his Loyns, and downward from the Part which looked like his Loyns (e), I saw it look like Fire with Brightness inexpressible round about it (f).

NOTES.

§. IX. (4.) I. (a) כְּעֵיִן. Which cannot signify as the Appearance, for it was the Appearance. And therefore the Particle must signify as the Participle of כָּוָה.

§. IX. (4.) I. (b.) The Rabbins cautiously conceal the Interpretation of Hashmal. Munster says, they render it the Angel. Castalio, who cannot be suspected of Partiality for the Orthodox, says it is to be read Retrograde. Now if that be allowed, the Word signifies—Ad Ungendum, One whose Office it is to anoint.

§. IX. (4.) I. (c). Heb. His House.

§. IX. (4.) I. (d). Heb. As the Appearance of Fire, his House for him round about.

§. IX. (4.) (e). Heb. From the Appearance of his Loyns and upwards, and from the Appearance of his Loyns and downwards.

§. IX. (4.) (f). I want a Word to express the Hebrew. The Greek ἀπὸ γὰρ comes the nearest to it.

§. IX. (5.) THE Credit I give *Munster* puts me upon Enquiry, whether the Angel from Heaven that strengthened *ἐν-
γων*, the Human Nature of our Lord in his Agony, when he was suffering for us, *Luke xxii. 43.* was not this *Hasbmal*? Could an Angel be wanted to strengthen Him who was personally united to *the Word of Power that upheld all Things*, *Heb. i. 3.*? But the Holy Ghost who anointed him to his Office, might be necessary to him in undergoing those Tortures which he had voluntarily taken upon him to suffer in our Stead.

§. IX. (6.) Secondly, THE Passages that give us account of the *Shecinahs*, would multiply upon our Hands, were they but rightly translated. I will add but Two.

§. IX. (6.) I. WHEN we read in *Job* of the mighty Torments that expect the mighty Oppressors of this World, they are declared to be executed by the eternal Word (the Judge of all) in this *Shecinah*—

Job xxvi. 5, 6. The Oppressors (a) howl under the Waters, even under the Shecinah of them. Hell is naked before him; the Grave hath no covering.

§. IX.

§. IX. (6.) (a). *The Word is from a Radix, that signifies to weaken, as all Oppressors do, and is often render'd Gyant.*

§. IX. (6.) II. WHEN the particular Offices of the Word and Holy Ghost are set forth in the Creation of the World, the Word is called *the Person of the Water*, as being then actually in that Shecinah. See above, §. VIII. Note (i).

§. IX. (6.) 3. *Thirdly*, How plain would many Passages appear, which now seem perplexed, because the Translators have taken no Notice of the Shecinah? To name but one, in which, Sir, you would have saved your self a world of *Trouble*; I mean that Prophecy, or rather History, written by *Isaiah* the Prophet, *Ch. vii. viii. ix.* — Where you find so many Difficulties chiefly founded upon that Passage in *Ch. viii.* which our Interpreters have thus translated.

Chap. viii. 14. — *Behold I and the Children, [the Septuagint say, Παιδις] whom the Lord hath given me, are for Signs and for Wonders in Israel —*

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BUT this Version is wrong; for the Text is speaking of the two Shecinahs of God the Son; that of his *Dew-Infancy*, or coming in the Water; and that of *his Infancy* at the Incarnation, *his coming in the Blood*. Which were really Signs and Tokens to *Israel*, that the House of *David* could not be extinct till the latter should be effected, till the Word should take his second Infancy from that House. This was promised 2 *Sam.* i. 7. See §. XII. (3). 3. and is evident in this Text, translated from the *Hebrew*.

Isaiah viii. 11. — *The Lord spake thus unto me —*

Ver. 16. *Bind up the Testimony, seal the Law among my Disciples.*

Ver. 17. *And I will prolong to Jehovab the concealing his Persons from the House of Israel, for I will be united to it.*

Ver. 18. *Behold I and the Infancies, τα παιδια, Sept. which he hath granted unto me Jehovab, (are) for Signs and for Tokens in Israel, from and with Jehovab Sabbaoth, that dwelleth in Mount Sion.*

THE two Persons of *Jehovab*, the Son and Holy Ghost, did both appear from the Creation: But as the Time of the Incarnation drew near, they both withdrew; and in this Passage it is said they should not appear

pear again; but the Word should be Incarnate of the House of *Israel*.

§.IX. (7.) LET me add; As Sir, I suppose, you have examined all the Proofs which the New Testament cites from the Old; you will be so good as to review part of this Passage, cited in the Epistle to the *Hebrews*, to prove the Incarnation of our Blessed Saviour. That Epistle was wrote in *Hebrew*; and therefore, tho' St. *Clemens Romanus*, or whoever else translated it, might think himself under a sort of Necessity to take the Citations as the Seventy had translated them; yet he might look upon them as only References to the Prophecy, and leave us to take the Prophet in his own Words. The Thing to be proved, is, *That Christ was to be incarnate, and die for us*, Heb. ii. 9. We see, *that Jesus — by the Grace of God should taste of Death for every Man*. To prove this, he cites the Passages from *Isaiab*, whence the Words of the Seventy are recited, as follow, *I will put my Trust in him; and behold I and the Children which God hath given me*. And then the Conclusion is, *Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same*. — Thus the Argument stands, as the Words are cited from the Seventy. But now, Sir, if you take the Original as here translated, you will see the Difference. The Argument will be thus, — *Christ was to taste of Death for every Man* —

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Man — which required him to be incarnate. This he speaks in the Prophet, --- *I will be united to it (the House of Israel) and behold me and the Infancies which he hath granted to me.* --- Now, as one of those Infancies partakes of *Flesh and Blood*, he himself (whose Infancies they are) must most certainly partake thereof.

§.IX. (8.) I CANNOT forbear observing the Form of the Argument in this Passage of the Epistle to the *Hebrews*. The Conclusion, --- *Christ must be incarnate*, is founded upon the Decree for assigning to him two Infancies, of which one was to be *Flesh and Blood*. Now this Decree being prior to the Creation, and his Infancy which was Water, being therein promised to be before the Morning; we are in the same Method in this Argument, and in that which is taken in this Letter: We are led up to the Consultation, (if I may so speak) which preceded our Creation, and to the Series of Decrees and Actions that follow'd. This I persuade myself will recommend my Method to you. You have already heard what passed before the Creation of *Adam*. The History of that Creation is next in order.

§.X. (1.) Every Thing in Nature which infinite Wisdom, Goodness, Power, and Justice thought conducive to the everlasting Happiness of Man, being thus prepared,
the

the holy History goes on to teach us his Creation, and how he answer'd the Purposes of it.

§ X. (2). *The History of the Creation of Mankind.*

Gen. i. 27. *So the Supreme Judges he created That Adam in his own Image, in the Image of the Supreme Judges he created him, Male and Female he created them.*

Gen. ii. 7. *So Jehovah, the Supreme Judges, (a) he form'd that same Adam, the Dust of the Red Earth, and breathed into his Nostrils the Breath of Life; now he was that Adam the Living Soul.*

Ver. 18. *And Jehovah, the Supreme Judges, he said, It is not good for this Adam to be a solitary Person, I will make him an Assistant fit to stand before him.*

Ver. 21. *And Jehovah, the Supreme Judges, he caused an Ecstasy to fall upon Adam; and he was as in a deep Sleep, and he took one of his Ribs, and closed up the Flesh in the Place of it.*

Ver. 22. *And Jehovah, the Supreme Judges, he form'd into a Woman the Rib which he had taken out of*

*The Christian Religion not founded
of Adam, and brought her to
Adam.*

Ver. 23. *And Adam said, This proceeding Person (b), is Bone of my Bone, and Flesh of my Flesh; therefore she shall be called Woman, (Heb. Ithah) because she was taken out of Man, (Heb. Ith.)*

Gen. vi. 1. *And Adam knew—his Wife, and she conceived and bare Cain.—*

N O T E S.

§. X. (2.) (a). *The Stile of the Creator is varied in this Text. It is Jehovah Elohim, the One Being, the supream Judges; q. d. the Substance of God subsisting in the Three Persons. It was at first Three in One, it is now One in Three. See §. VIII. (1.) Note (b).*

§. X. (2.) (b). *The Hebrew is — this proceeding, which is a personal Propriety. See §. V. (3.) per Tot.*

§. X. (3.) *Methodius, who suffer'd Martyrdom, A. D. 303. made an Observation upon the Image of God in Man. Anastasius Sinaita recited it in his Book, which being easy enough to come by, you will be so good as to permit me to refer you to it.— It attempts to prove the Holy Trinity thereby.*

AND

AND if you admit the Personality in human Nature to be a Perfection, then from thence the Light of Nature will manifest the most Holy Trinity of Persons in the Unity of the Substance of GOD. *First*, There can be no Perfections in any Effect, which are not in the Cause of that Effect. Now, by these Rules this Argument may be form'd. Human Nature is the Effect, GOD is the Cause. One Perfection of Human Nature is Personality, therefore in GOD there is Personality. In Human Nature Personality is perfected in three sorts, Unbegotten, Begotten, and Proceeding. This Perfection of Personality therefore is in GOD. *Secondly*, As the Imperfections that are in the Effect cannot be therefore said to be in the Cause: Hence this Argument may be form'd. In Human Nature each Personality divides the Nature--and (save the first) succeeds another,--is after another, and inferior; all which are Imperfections: But this cannot be said of the Personality in GOD, whose Nature is One, and not to be divided, who always was, and will be what he now is. And therefore, neither doth his Personality divide the Substance, or are the Persons afore or after other, but the whole Three Persons are co-eternal together, and co-equal. See above §. V. (3).

§. X. (4.) As soon as *Adam* was created, and before *Eve* was form'd, God Almighty gave him his Option of Happiness or Misery.

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This,

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This, as I have already noted, is one essential Part of human Happiness, the Reflection that it was our own Choice. Eternal Happiness is a State of enjoying all that is good, and avoiding all that is evil for ever and ever. This therefore *Adam* might chuse or refuse. His Option was to be signify'd by one Instance, and to be thereby determined for ever; I cannot give it you so well, as in the Words of the Bible,

Gen. xi. 8. And Jekovah, the Supreme Judges, he planted a Garden Eastward in Eden, and there he put that Adam whom he had form'd.

Ver. 9. And out of the Ground made, Jekovah, the Supreme Judges, to grow every Tree that is pleasant to the Sight, and good for Food; the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil.

Ver. 16. And Jekovah, the Supreme Judges, he laid a Charge upon that Adam in this Decree, Of every Tree in the Garden, thou may'st eating eat,

Ver. 17. But of the Tree of Knowledge, of Good and Evil thou shalt not eat, for in the day that thou eatest thereof thou shalt dying die.

How long the Probation of his Abstinence in this Instance would have been required,

quired, or even how long he actually did abstain, does not appear. But Reason tells us, his Abstinence could not be that eternal Happiness for which he was created; *That is what Eye hath not seen, or Ear heard, neither hath it enter'd into the Heart of Man to conceive.* And therefore, all that can be said of this enjoin'd Abstinence is, that he was thereby to give a Testimony of his Obedience to his Creator, and of his thankfully chusing the Felicity that was intended him.

§. X. (5.) AFTER this, *Eve* was formed, as you have heard above, and took her self to be equally obliged in the same Decree. She was deluded by *Satan*, who for that Purpose actuated and used the Organs of the Serpent, the fittest Beast of the Field for his Purpose. He persuaded her to give no Credit to the Word of God, but eat of that Tree of Knowledge; which she did, and seduced *Adam* to do the same; both of them thus declaring their Disbelief of that Eternal Happiness; or if they did believe it, then their utter Contempt of it, and preferring Death to it.

§. X. (6.) THIS Act of *Adam's* put an entire End to the first Oeconomy; and then the second took place. The eternal Word was (pardon the Expression) under an Obligation to become our Priest, and sacrifice him-

self for us. And He appeared and sat in Judgment upon *Adam* and his Wife; condemns them and all of us to Labour, and to a Separation of Soul and Body, and reducing the Body to Dust; condemns all her Sex to the Pains of Childbearing; and condemns the Seducer *Satan* to a perpetual State of the most contemptible Meanness, and to the most insupportable Regret, and Anguish of Mind, *the creeping upon his Belly, and eating Dust*; and when this was done, he went on to pronounce the vacating the first Oeconomy, and the Commencement of the second, in these very Words, speaking to *Satan*,

Gen. iii. 15. *I will settle the Contention between thee and the Woman, even between thy Seed and her Seed. It shall disperse and make invisible (a) thy Poison (b); and thou shalt disperse and make invisible his inferior Part (c).*

THE Contention between *Satan* and the Woman was thus; he affirmed, that tho' she should eat of that forbidden Fruit, she should not die, but be a Judge of Good and Evil, like the supream Judge. She asserted she should be liable to Death thereby. This Contention the eternal Word composed, by placing it between the Seed of the Woman, and the Consequences of her giving Credit to *Satan*; which is aptly called the

the Seed of the *Serpent*, as being that Seed of eternal Death, which *Satan* had then been sowing. *Adam* was, indeed, become a Judge of Good and Evil, and had broke the Commandment, yet should be saved from eternal Death; herein *Satan* said true. But then the Nature of *Adam* in the Person of the Messiah should suffer instead of all Mankind, that eternal Death; herein the Woman said true: And as this would on the one Hand disperse and render invisible that Human Nature, the most inferior Part, in the Person of the Messiah; so it would on the other hand disperse and cover that Sin, that Seed, that Poison of the old Serpent, by which he thought to have killed us all. Thus the Dispute between the Woman and the Serpent are settled, and both of them proved to say true, even the Devil himself, when he meant nothing less.

N O T E S.

§. X. (6.) (a). *The Hebrew Word is used but thrice; (1.) In this Place. (2.) In Job ix. 17. — he breaketh me with a Tempest. (3.) Psal. cxxxix. 10. — the Darkness shall cover me. — These then are the Significations of the Word, to break in pieces, dissipate, and render invisible.*

§. X. (6.) (b). *This is the same Word which is used, Psal. cx. 6. See §. VI. (1.)*
Note

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Note (x), and properly signifies that *Poison of Sin*, which is the *Death of the Impenitent*.

§. X. (6.) (c). *The Hebrew Word is the Inferior Part of any Person or Thing; and since the Human Nature, the inferior Part in the Person of our Blessed Saviour, was so far broken, as to have the Body in the Grave, and the Soul in Hell, and was thereby render'd invisible to us, which cannot be said of the Inferior Part of any other Person; the Word cannot be tortured to signify any thing else than the Death of the Human Nature in our Saviour's Person.*

§. X. (7). *THE vacating the first Oeconomy, and the establishing the second, is imply'd in this Sentence. The first vacated, inasmuch as Satisfaction was to be made for the foolish Choice of Adam, by the Seed of the Woman, whose Human Nature was here declared should be broken, and render'd invisible, — the very Thing which Adam and his whole Posterity must otherwise have suffer'd for ever. The second Oeconomy is imply'd to be establish'd in these Words, — he shall dissipate and cover thy Poison. He shall restore Mankind to that Blessedness for which we were created, — our Iniquity shall be forgiven, and our Sin shall be cover'd.*

AND consequently, the Mediatorial Kingdom now took place, that second Oeconomy which is already spoken of. [See §. VII. Obs. II, III, IV.] and will be more fully explain'd.

§. XI. (1.) Y O U see, Sir, by this time, what Necessity there is for a Saviour, and what sort of Saviour we want. If we value everlasting Happiness, if we would avoid everlasting Misery, there is a Necessity of one able to save us from the latter, and to obtain for us the former. No one could do this, but the Supreme GOD taking into him our Nature.

Y O U seem, Sir, by an Expression in your *Grounds* to have an indifferent Opinion of the Revelations of St. *John*; give me Leave therefore to refer you to the fourth and fifth Chapters of that Book, by which you will be convinc'd you have been too hasty in your Censures. The fourth Chapter represents the first Oeconomy, and the vacating of it; and the fifth Chapter represents the present Oeconomy, the Christian Dispensation.

T H E eternal Word having now laid down his Shecinah of Water, and taken up that of Blood, the Human Nature, and having therein made Atonement and Satisfaction for the Sin of all the World; the Book of the Covenant of our Salvation, the last Will of God, sealed with seven Seals, is opened; the Lamb slain from the beginning of the World, takes upon him the Administration he stands ready to put us into Possession of that eternal Happiness which the Testator has left us, which we may accept, on the most desirable Terms;
Obedience

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Obedience to a few Rules of Godliness, Righteousness, and Sobriety; in the very keeping of which there is great Reward.

NOTES setting forth the Contents of the Revelations.

As the Bible in general has suffer'd by bad Translations, and ignorant or worse Expositors; so has the Revelations in particular, by Commentators. The Design is evidently to prevail upon the converted Jews to submit to the Ruin of the second Temple, unless the Sanhedrin would confess Jesus to be the Christ; the Time of whose Coming was to be while that Temple was standing. Now this was hard for them to do, who were all zealous of the Law; and therefore the Holy Ghost takes this Method to bring them over to it.

First, Jesus Christ himself appears to St. John, and by divers Characters proves himself to be that very Word of Life which St. John had handled with his Hands. This takes up the three first Chapters.

Secondly, There is represented the first and second Oeconomy.

I. The first Oeconomy is represented in Chap. iv. wherein appear only the two Persons in their Shewings, of the Beauty and Colour of the Jasper and Sardin Stone, Pearl Colour

Colour as Water, and red as Flame; those Two with the invisible Father are in the Substance of the Godhead; the One Creator, Ch. iv. The One Sitter on the Throne, ver. 2. to whom the Twenty-four Priests, in the first Oeconomy resign their Authority; that Oeconomy being ended by the Sin of Adam.

§. XI. (1.) (a.) III. The second Oeconomy is represented in Ch. v. where the Last Will of God, concerning the Method for bringing us to eternal Happiness, is sealed with seven Seals, and opened by Jesus Christ, the sole Executor thereof.

§. XI. (1.) (a.) IV. The Seven Seals, as I understand them, refer us back to the seven Witnesses, 1 John v. 6—8. The Godhead, and all the Persons, and the several Shecinahs which declare the Characters of each Person.

First, *There is the Substance, which in St. John is called the Spirit*——the Spirit that beareth Witness, because that Spirit is the Truth, 1 John v. ver. 6. ἡ Ἀληθεια, the same as τὸ ἀληθές, Job v. 12. where it is the Version of a Word that signifies Substance. This is that Principium sine Principio, in which the supream Judges created all Things, §. VIII. (1.) Note (b.)

Secondly, *There are the three Witnesses in Heaven, the Father, the Word, and the*
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Holy Ghost, and *ἑτοί οἱ τρεῖς*, these Three Persons are that One [*Spirit or Substance of God*, ver. 7.]

Thirdly, *There are* the Three Witnesses on Earth, the Spirit, the Water, and the Blood, *which* Three are, *εἰς τὸ ἓν*, in that One [*Spirit or Substance of God*].

§. XI. (1.) (a). V. *The Water and the Blood are the two Shedinahs of the Son; the Shedinahs of the Holy Ghost are that Body of Fire*, Psal. cx. §. VI. (1.) (e.) §. IX. (2.) in which he first appeared, and the Spirits or Consciences of Men. See §. VI. (2.) 3. That Darkness into which that Sun is turned, §. IX. (3.) 5. Both these are, as I understand it, comprized in the Term Spirit, and made only one Witness, because the Holy Ghost has always been pleased to use the Organs of the Prophet and Apostle to testify to the Truth of Jesus's being the Christ. The Fire may be, and is the Spirit of the Elements, and the Consciences of Men are their Spirits.

But here will an Objection rise, to wit, How if the Holy Ghost be said to make the Spirits of all Men his Shedinah, their Spirits can be said to be in that One, namely, in God. as the Water and the Blood were and are in God?

In Answer to which, I beg Leave to observe,

First,

First, *Those who perpetually resist the Holy Ghost, and will not be reformed by His continual striving with them, (Gen. vi. 3.) are said to grieve him, Eph. iv. 30. to vex him, (Isa. lxiii. 9.) and, as I take it, to quench him, (1 Thess. v. 19.) thereby putting out that Fire, which he takes out of our Spirits to make his Shecinah. Such unhappy Persons, if there be any such in this Life, are out of the Case.*

Secondly, *Those happy Persons who are reformed by him, that believe the Christian Faith, and submit to the Precepts of the Gospel, are those for whom our Saviour himself has in his Human Nature prayed in these Words;*

John xvii. 20, 21. — I pray --- for them --- who --- believe on me ---; that they all may be One, as thou Father, in Me, and I in Thee, that they also may be One in Us.

According to this, every Believer, whose Spirit is the Shecinah of the Holy Ghost, is One in that Substance of God, in which the Water, the first Shecinah of the Son, is One: And thus the Spirit, the Water and the Blood, the Three Witnesses upon Earth, are in that One.

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§.XI. (1.) (a.) VI. *The Three Witnesses in Heaven may be so stiled, because they were peremptorily to govern the first Oeconomy; and so decreed in Heaven before the Creation.*

The Three Witnesses on Earth may be so stiled, because the second Oeconomy, in which they had all their Parts, was not before the Creation said to be certainly establish'd, but on Supposition only, that Man would abuse eternal Death.

These Three Witnesses on Earth are, as I understand it, the Son in both his Shecinabs, and the Holy Ghost in both his Shecinabs, called here by one Name that of Spirit. The Fire being the Spirit of the Elements, which was his first Shecinab; and the Spirit of Men being his second Shecinab and his Office in the first Oeconomy not appearing, and his Office being in the second Oeconomy, that of regenerating us, which is the Spirit bearing Witness with our Spirits, that we are the Sons of God.

§.XI. (a.) VII. *The remaining Part of the Revelations is first a martial Representation of the reducing of the Temple to the Faith, and shewing the Necessity of reducing or demolishing it; and concluding in the latter; after which the Saints are satisfied, and those that doubted whether Jesus is the Christ, are fully convinced: The Fowls that hover'd in the Air, the Men that hesitated, are invited to the Wedding-Supper of the Lamb Christ Jesus, and the Church his Bride; and then the Book concludes*

concludes with a Representation of the Christian Church as it now stands, and as it will be at the Restitution of all Things.

§. XI. (1.) (a.) VIII. *Let me have Leave to observe, the Unity of the Substance in all the Persons of the most Holy Trinity makes the Testimony of each Person become the Testimony of every one, and so to be the Testimony of the Holy Trinity. This is the Argument of the Text, I Joh. v. 6--9.*

1. The Spirit (*the Substance*) beareth Witness.
2. The Father, the Word, and the Holy Ghost, who are One (*Substance*) bear Witness in Heaven.
3. The Spirit, the Water, and the Blood, who are in that One (*Substance*) bear Witness on Earth.
4. This is the Testimony of GOD which he hath given us of his Son.

So above, Psal. cx. 4. the Oblation which the Word made of himself, that Proposal of his to suffer for us, is stiled the Proposal of the Acceptor, Thou art the Priest of the Age according to my Proposal. — Making the Proposal of the Son, become the Proposal of the Substance, and of every Person therein: And thus it was the Proposal of the whole Trinity, that the Son should suffer for Man. And thus we read,—God so loved the World, that he gave his only begotten Son, to the Intent that all who believe in him should

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not perish, but have everlasting Life. God sent his Son. ——— *When yet it is also said, --- Jesus Christ offer'd himself for us, Heb. ix. 14. And so again in divers other Places.*

§. XI. (1.) (a.) IX. I CANNOT forbear this Opportunity of intreating you, Sir, to whom this *Letter* is address'd, and every other Person into whose Hand it may come, that they would examine the Whole with the utmost Strictness and Impartiality. The Method here taken to put Things into a clearer Light, may perhaps be different from the usual Method of Expositors; as the Version given to the Passages cited, generally differs from the common Translations: But let them who understand the Original, and will be at the Pains to examine, give Notice of any Error, it shall be thankfully acknowledged, and carefully retracted.

§. XII. (1.) *The Doctrine of the preceding Pages reduced to Propositions.*

THE preceding Part of this *Letter* being out of the common Method of Arguments brought in Defence of our Holy Faith, and having no manner of Rhetorical Embellishments; it may be reasonable enough to apprehend your Patience may be near exhausted, and that your Attention in the Perusal of the Arguments would now and then be withdrawn :

drawn: Therefore I beg Leave to reduce the Whole to these few *Propositions*, and shall refer each to their proper Arguments, by which they are proved.

Proposition I.

THERE is a Trinity of coequal, coeternal Persons in the Unity of the undivided Substance of GOD. §. V. (3.) (4.) §. VIII. (1.) Notes (a.) (b.) §. X. (3.) 2, 3.

Proposition II.

THESE Three Persons are represented in Scripture, as deliberating whether Man should be created for the Purpose of his enjoying eternal Happiness, which would require him to be a Free Agent; and liable to make himself eternally miserable, which it was foreseen he would make himself, by chusing wrong.

Proposition III.

TO redeem Man from this eternal Misery, One of the Three Persons in the most Holy Trinity, namely, the Eternal Word, offer'd himself to assume the very Human Nature, and therein to suffer the Penalty of
that

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that erroneous Choice, and thereby obtain for Man fresh Opportunities of chusing again. This Oblation was accepted, and the Creation of Man decreed. §. V. (1.) (2.) §. VI. (1.) §. X. (1).

Proposition IV.

THIS gave occasion for decreeing two Methods of Government of this World, called by the antient Writers *Oeconomies*. The first of these was peremptorily decreed; the second only by way of Proviso, in case Man should chuse erroneously at first. §. VII. *Obs.* II.

Proposition V.

ALL Things were decreed to be order'd in the first *Oeconomy*, as if it had been foreseen Man would have chosen eternal Happiness. The Two Persons of the Word and Holy Ghost were to have the Administration of the Government in such *Shecinahs* or visible Bodies, as could not influence Man in his Option, or redeem him, if he should chuse wrong. §. VII. *Obs.* I, II, III.

Propo-

Proposition VI.

T H E S E Things were all decreed before the Creation of the World. §. VII. *Obs.* V. §. VI. (1.) *Note* (i.) (k).

Proposition VII.

T H E two first Shecinahs mention'd in the fifth Proposition preceding, were form'd out of the Elements before any other Thing whatever. That for the Eternal Word was out of the Water, that for the Holy Ghost was out of the Fire. §. IX. (1.) — (7).

Proposition VIII.

T H E R E are palpable Errors in the Version of the History of the Creation, which if rectify'd would shew the Physiology of the Bible to be agreeable to the best Modern System of Philosophy. §. VIII. (1.) *Notes* (c.) (d.) (m.) (r.) (rr.) (x.) (y.) And which therefore may excuse the Errors in the Version of the Theological Part. §. VIII. *Obs.* III.

Proposition IX.

T H E World being prepared for him, Man was created in the Image of GOD, even as to his Personal Proprieties. §. X. (3).

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Proposition X.

THE first Man and Woman had a particular Instance given, by which they might testify their Option of Happiness or Misery; and they both chose Misery. §. X. (4.) (5.).

Proposition XI.

THIS put an end to the first Oeconomy; and thereupon the second, which had been decreed only provisionally, took place, and receiv'd its Establishment. §. X. (7.)

Proposition XII.

AND brought us under an absolute Necessity for such a Saviour, as may save us from that eternal Death which *Adam* chose; and give us fresh Opportunities of chusing eternal Happiness. §. XI. (1.)

Proposition XIII.

THE *Grounds and Reasons* of the Christian Religion are these, namely, —

§. X.

-- §. XII. (2). *The Grounds and Reasons of the Christian Religion.*

THE *Grounds and Reasons of the Christian Religion* are, what I want Words to tell you: They are, that ἡ χρηστότης καὶ ἡ φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ, *that good-natur'd Goodness, that humane Humanity of our Saviour God*, who was desirous to make us eternally happy, and to aggrandize that Happiness by giving us free Liberty to chuse or refuse it. Who could not (pardon the Expression) content himself with allowing us one Act of Choice, which he foresaw we would abuse; but obliged himself to suffer that Misery he knew we would chuse, and thereby renew to us innumerable Opportunities of chusing again: And who would not create us till this was settled. Shall I beg Leave to repeat this in the Words of the Holy Ghost, who from hence takes occasion to persuade us to seek the mutual Good of each other, to lay aside that Self-Interest which is the Root of all the Mischief in the World, and to depend upon a future Reward?

Phil. ii. 4. *Aim not every one at his own Advantages, but every one also at the Advantages of others.*

Ver. 5. *Let that be minded by you, which was even by Christ Jesus.*

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Ver. 6. *Who being in the Form of God (a), did not reckon the necessary Diminution, even this, that there would be equal Things in God (b).*

Ver. 7. *But set himself at nought (c), taking the Form of a Minister (d), being in the Likeness of Man (e).*

Ver. 8. *And found in Representation as Man (f), debased himself, becoming liable to Death, even the Death of the Cross.*

Ver. 9. *Now for this God highly rewarded it (g), and freely gave it (h) a Name above every Name.*

Ver. 10. *That at the Name of Jesus should bow every Knee, both*

(a). *In the perfect Majesty and Glory of the Supreme Being. See Note (a).*

(b). *The Godhead and Manhood jointly worshipped in the Mediator. See Note (b).*

(c). *See Note (c).*

(d). *Mediator between God and Man, and Advocate for Men. See Note (d).*

(e). *In all Things like unto his Brethren, Heb. xi. 17. See Note (e).*

(f). *The Representative of Man. See Note (f).*

(g). *The Human Nature in the Person of Christ. See Note (g).*

(h). *Prior to the Assumption of it. See Note (h).*

of Things and Persons celestial, terrestrial, and subterraneous.

Ver. II. And that every Tongue should confess that the Lord Jesus Christ is in the Glory of God the Father (i). (i). To be worshipped without any Distinction, but equally with God the Father. See Note (i).

Now Sir, can we assign any Reason for this Condescension in God, save his ineffable Love to Man? Does the Exaltation of our Nature in his Person make him any Recompence for the Loss, if I may so speak, which he sustains hereby? Is he not as our Mediator in an Inferior State, at the Right Hand of the Throne of the Majesty on High, of that very Majesty in which he was when he thus determin'd to give us Happiness, of that very Majesty in which he still remains in his essential and natural Character?

NOTES.

§. XII. (2.) (a). The cxtb Psalm says, — In the Supreme Majesty of Holiness. §. VI. (1.) Note (h). Moppn, in the Septuagint, is that outward Appearance which denotes the Internal Character.

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§. XII. (2.) (b). *Interpreters do not seem to have attended to the Grammar of the Text; it is not ἰσὺν but ἰσᾶ in the Plural Number, and cannot refer to any Thing, but the Two Natures in the Person of the Mediator, the Godhead and Human Nature; which being both jointly adored in the One Person, would thereby occasion that which in all finite Beings would be called Ἀπώρευσις, an inevitable Loss, a necessary taking away, a sort of Rapin. For whereas till this Union, the Godhead alone was worshipped, he is now worshipped as God and Man. See beneath in these Notes.*

§. XII. (2.) (c). *The Greek is, vacated or repealed himself; κένω, is to repeal a Law. But this relates to that Oblation which Christ made of himself for us, when he was in his supreme Majesty, and also to the Consequences of that Oblation which the preceding Clause says he did not reckon; and those make it evident he herein set himself at Nought; and, as it follows, v. 8. debased himself.*

§. XII. (2.) (d). *The English Version of the Bible in divers Places, calls the Ministers of State, the King's Servants.*

§. XII. (2.) (e). *Let me observe, this confutes the wild Notion, that the Logos in Christ supplies the place of the Human Soul.*

§. XII. (2.) (f). *Thus in Psal. xxii. the Messiah in his own Person says,*

Ver. 2.

Ver. 2. — I cry in the Day-time, and
thou hearest not —

Ver. 4, 5. Our Fathers — called upon
thee, and were holpen.

Ver. 6. But as for me, I am the Colour,
and not the Substance —

— *The Worm that colours the Cloath,
and not the Cloath it self; the Person that
represents us in our Sin, and is punished
for us, but yet without Sin himself; so
bere in this Text, found in Representation
as we are, sinful and demeriting Punish-
ment, representing us in the Sin and Pu-
nishment.*

§. XII. (2.) (g). *This high Reward is ap-
propriated to the Human Nature only; the
Thing that was then under Consideration
whether it should be assumed.*

§. XII. (2.) (h). *The Human Nature was
not assumed when this Donation was given
thereto; they therefore greatly err, who from
hence argue an inferior State in the eter-
nal Word, before he assumed this his inferior
Part, and the subordinate Character of Me-
diator. §. VI. (1.) (h).*

§. XII. (2.) (i). *There is now no Distin-
ction of Worship in the Person of Christ; the
Godhead and Manhood being inseparably uni-
ted as Water to Water, both have the same
equal Worship: Jesus Christ, God and Man,
is most high in the Glory of God the Fa-
ther. Thou only, O Christ, with the Holy
Ghost,*

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Ghost, art most high in the Glory of God the Father. But this will require a particular Letter.

§. XII. (3.) I CANNOT leave this Subject, till I have considered the Difference between the two Oeconomies with relation to us.

IN the first Oeconomy there was but one Instance allowed for Man to manifest his Option; In this second Oeconomy we have as many Instances as Opportunities of Behaviour to God, to our Neighbours and to our selves; so that if we fail in one, there remains another, even to the last Gasp; and with this very great Advantage on our side; if we behave well, every Act increases that eternal Happiness which it doth at the same Time secure to us. *There is one Glory of the Sun, another of the Moon, another of the Stars, and one Star differs from another Star in Glory; so also is the Resurrection of the Dead, 1 Cor. xv. 41.* And this Difference arises from the different Degrees of virtuous Behaviour in this Life. It will be κατ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρους δόξης, *a Weight of eternal Glory*, as much as our Capacities shall be capable of; *which will exceed in some in proportion as they have exceeded in suffering during this Life, 2 Cor. iv. 17.* And, Sir, when you and I reflect upon the Difficulties in performing any Act of Virtue, you must agree with me, there is a sort of Suffering even

even in the most easy; so that we need not wish for Persecution to increase our future Glory.

Now, Sir, let us not complain of *Adam*; we are Gainers by his foolish Choice, if we our selves will be wise; the End of our Creation may much better be answered now by us, than it could by him, till he came into the Oeconomy we are now under.

THUS, Sir, in Proof of my first Proposition, I have set before you *the Grounds and Reasons of the Christian Religion*. And I am now to prove my second Proposition concerning *Judaism*, That it was instituted in Subserviency thereto, and is now discharged, as having done what it was set up to do.

Proposition II.

That *Judaism* was instituted only to manifest the Messiah; and is now abrogated, as having answer'd the Purposes of its Institution.

§. XIII. (1.) The Office of our blessed Saviour, as is already proved, required him to be both God and Man, that so being at his own Dispose, he might offer himself without Censure; and this Human Na-

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ture

Judaism instituted to manifest

ture was to be derived from *Adam*, but not in the common manner. It was not to be tainted by that Sin of *Adam* which has polluted all of us. To avoid this, it pleased God to create for our Saviour, out of the Substance of the blessed Virgin, the same Human Nature which we receive from our Parents. But this was the same Human Nature, and not to be distinguished from other Men by any natural Character; and yet if we cannot distinguish him from others, how should we believe in him; and without Faith in him, he is no Saviour to us?

§. XIII. (2.) It pleased infinite Wisdom and Goodness, for this Reason, to delay the coming of our Saviour in the Flesh, till there should be certain Designations foretold of his Person, by which he might be known from all other Men. These Designations were to be certain Circumstances attending his Birth, Life, and Passion, which were to be such as could not be applied to any other Man. And for this Reason the Family of *Abraham* was made a mighty Nation, and had a peculiar Polity and Religion, that so it might be preserved till the Saviour should come, and those prophetic Circumstances be therein fulfilled, and the Person of our Saviour perfectly manifested thereby; after which it was to be repealed. I will name only a few of many Instances, which will sufficiently prove this first part of this Proposition;

sition ; and then shall go on to prove this *Judaism* now entirely repealed.

§. XIII. (3.) I. IT was foretold he should §. XIII.
be incarnate of the Seed of *Abraham*, Gen. (3.) i.
xxii. 18. *In thy Seed shall all the Nations of*
the Earth be blessed. There is no universal
Blessing, no Blessing which makes all Man-
kind happy, save this alone, namely, the
Incarnation of the eternal Word ; who in
this Human Nature satisfies for Sin, and
obtains for us renewed Opportunities of
chusing that eternal Happiness, the Enjoy-
ment of which is the End of our Crea-
tion.

NOTES answering some Objections
against this Character.

THE Author of the Scheme of Literal
Prophecy consider'd, *tho' he insists to have*
all the Prophecies taken in their literal Sense,
yet gives a figurative Turn to this. [Scheme,
p. 132.] *He would have it signify, that "the*
" Israelites should be so blessed, or made so
" remarkably successful in their Affairs by
" God, that when Men blessed one another,
" they should use this or the like Form of
" Blessing ; God bless you, as he did the
" Israelites, or Seed of Abraham." But, Sir,
how can you come into such an absurd No-
tion ? Should you be taken by an Algerine,
and put to the worst of Slavery ; should the

§. XIII. *King be address'd to redeem you, and should the Answer be — God make the poor Gentleman as happy as his Sovereign; would this make the captive Slave blessed in his Sovereign? Could any thing but redeeming him do that?*

IT heightens the Surprise that I find the same Author, who justly insists upon the most accurate and exact Interpretation of the Prophecies, does nevertheless attempt to explain this Prophecy by another Passage, no way parallel, Gen. xlviii. 28. — Jacob says to Joseph's Sons — In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh — Had this been the Intent of God to Abraham, was it not as easy to have said the same Words? And, Sir, would you your self use both these Forms of Speech to express the same thing? Certainly you would not; or if you did, you would not expect to be understood. For me to be blessed AS you may be, does indeed signify my being made happy AS you are; But to be blessed IN YOU, requires YOU TO MAKE me happy; Is there no Difference?

THE same Gentleman enquires, how comes Seed to signify a single Person? And says it signifies the Posterity of Abraham, Scheme, p. 131. But according to his own Interpretation, it may much rather signify a single Person than the whole Posterity of Abraham. The Hebrews were never happy or prosperous long; the Nation might

the Messiah, and Now repealed.

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§. XIII.
(3.) i. ii.

might always say—From my Youth up thy Terrors have I suffered with a troubled Mind—Take the whole Sum of Years from Abraham to this Day, and thence deduct the Years of Prosperity that Nation hath enjoy'd, and see whether they bear such a Proportion as to make it a Blessing for any People or Person to be no more happy and successful in their Affairs, than the Posterity of Abraham. But if you take Seed to mean only One Person, something may be said; then you have Solomon for Honour and Riches, if you count these Blessings. But how many others can you name? And then you are where you was before; what Good have I by your wishing me as great as Solomon, as rich, as honourable? Is this making me blessed IN Solomon? The Nations of the Earth cannot be blessed IN the Seed of Abraham, any other way effectually and to any real Purpose, save by this, that the eternal Word takes our Nature of the Seed of Abraham, and therein gives to all the Nations of the Earth the blessed Opportunities of chusing over and over again that eternal Happiness, which, That Mankind might enjoy, is the only End of our being created.

§. XIII. (3.) II. ANOTHER Character is, that he should be incarnate of the Tribe of Judah, one of the twelve Great Grandsons of Abraham.

I Chron. v. 2. *Judah the mighty One among his Brethren, even to the Chief Ruler from him, εἰς ἡγεμόνον ἐξ αὐτοῦ, as the Septuagint justly render. Now compare this with —*

— Gen. xlix. 10. *The Scepter shall not depart from Judah, or the Lawgiver from between his Feet, till Shilo come, and the Obedience of the People to him. —*

— AND tell me if this *Shilo* here, and the *Chief Ruler* in the preceding Text, are not the same Person; and whether this *Chief Ruler* is not the *Messiah*, and whether these two Texts do not foretel his being Incarnate of the Tribe of *Judah*.

NOTES.

Let me intreat you, Sir, for your own sake, to lay aside the Prejudices which the Multitude of Lo here's, and lo there's, the blind Commentators leading blind Readers of the Holy Bible may have occasion'd: Would you value that Diamond Ring on your Finger the less, if Ninety nine, of One hundred, knew not the Value, or even the Name of it? Why then must we pass over Shiloh as an unintelligible Word, because of the uncertain Interpretations there-

thereof by Men who are prejudiced as the Modern Jews, or ignorant as many—I had like to have said, Christian Commentators?

§ XIII.
(3.) ii. iii.

§. XIII. (3.) III. THE Tribe of Judah, in process of Time, branched itself into five Families, Pharez, Hezron, Carmi, Hur, and Shobal, (1 Chron. iv. 1.) Here then would remain an Uncertainty, unless it was foretold of which of these the Messiah was to be incarnate. To make this certain, it is foretold he should be incarnate of the House of David, who was the Descendant of Pharez, the Father of Hezron, the Father of Ram, the Father of Aminadab, the Father of Nabshon, the Father of Salmon, the Father of Boaz, the Father of Obed, the Father of Jesse, the Father of David, Ruth iv. 18. The Prophecy declaring this, was pronounced to David by Nathan, on occasion of the Desire David had to build a Temple at Jerusalem.

2 Sam. vii. 4. — *The Word of Jehovah came to Nathan, saying, Go and tell my Servant David, thus saith Jehovah. —*

Ver. 11. — *Jehovah telleth thee he will make a House for thee (even) Jehovah.*

Ver. 12. *For thy days shall be fulfilled, and thou shalt sleep with thy Fathers; and I will raise thy Seed after thee, which*

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*which shall proceed out of thy Bowels,
and I will establish his Kingdom.*

Ver. 13. He shall build the House to my Name (a), and I will establish the Throne of his Kingdom for ever (b). (a) He shall be my Shecinab. See Note (a) next following.

(b) See Note (b).

Ver. 14. I will be the Predecessor of him, and he shall be the Successor to me (c), who (will be) in the Sin of him (d), and I will chastise him with the Rod of miserable Men, and with the Torment of the Sons of Adam. (c) See Note (c). (d) Of Adam. See Note (d).

Ver. 15. For my Office of Propitiation for the Sin of all Men (e), shall not retire from him; as I made my Office of my being propitious to others (ee), retire from Saul, whom I made to give place to thee (f).

Ver. 16. And thy House and thy Kingdom in thy Representatives shall be established during the Oeconomy (g), and thy Throne shall be fixed during the Oeconomy (g).

Ver. 17.

Ver. 17. *All these very (h) Words, and this* §. XIII.
very (h) Vision, did Nathan ex- (3.) iii.
actly (h) relate to David.——

N O T E S.

§. XIII. (3.) iii. (a.) *The House that David proposed to build, was for the Habitation of the House of God, Psal. xxvi. 1, 9. Lord, I loved the Habitation of thy House. That which it is here foretold should be built by the Successor of David, is not the Habitation of the House, but the House it self; that Shecinah of the Glory of God, for which David would have built, and Solomon did build the Temple, and which filled that Temple of Solomon at the Dedication of it; so that the Priests could not enter into it, 2 Chron. vii. 1, 2.*

§. XIII. (3.) iii. (b.) *The Word Olam always declares an Eternity coeval with the Subject to which it relates; and therefore since the Kingdom of Christ is to have no End, (see §. vi. (1.) Notes (h) (oo), this signifies a proper Eternity, as it relates to that. But as it relates to the Mediatorial Throne of Christ, it signifies only during the Oeconomy.*

§. XIII. (3.) iii. (c.) *The Term is not Father and Son, but Vice-Father and Vice-Son; which cannot signify the same as Father and Son; Add, that by the Laws of the Mediatorial Kingdom, by which the House of Abraham*
O ham

ham was governed before the Institution of the Judaic Religion; if the elder Brother married and died without Issue, the second Brother was to marry the Relict, and if he had Children by her, they were accounted as the Children of the elder Brother, Gen. xxxviii. Thus Son and Successor are Terms of the same Signification. And in St. Matthew's Gospel, which was written originally in Hebrew, the Phrase goes higher, and says the Predecessor, tho' three successive Degrees distant, did beget the immediate legal Successor, his great Grandson. Mat. i. 9. Ozias is said to beget Joatham, he being the next legal Successor, when there intervened Joash, Amaziah, and Azariah, 1 Chron. iii. 10, &c.

§.XIII.(3.) iii. (d.) This Pronoun [of him] relates properly to Adam, whose Sin the Mediator having taken upon himself, was to suffer for it as his own; this confines the Clause to the Person of our Lord Jesus. It having not been foretold of any other Person, that he would be wicked. Saul was chosen King, tho' he afterwards provoked God Almighty. And tho' it was foreseen of Adam, that he would abuse eternal Misery; yet all things were ordered for him, as if it had been foreseen he would have chosen eternal Happiness. But as our blessed Lord, before the World began, offer'd to suffer in our stead; it is here most agreeably said of him = he will be in the Sin of--

the Messiah, and Now repealed.

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of --- Adam, and shall be punished accordingly.

§. XIII.
(3.) iii.

§. XIII. iii. (e). *וְחֶסֶד* And my Chesed,
— In Isaiah Iv. 3. there are promised, The faithful Cheseds of David. Which confines this Passage to the Messiah, as he was then to be Incarnate of the House of David, according to this Passage.

Chesed has two Acceptations, as it is used with relation to God and to Man.

First, As the Chesed of God, it is that Propitiation made by the Eternal Word for Sin, by which he redeems us to himself, and becomes our Sovereign Lord on that Account. He himself, as such, defends his Conversation with Sinners, Matth. ix. 9, — 13. And his repealing the Laws of Moses, Chap. xii. Citing the Prophet Hosea, (Chap. vi. 6.) I am satisfied with the Chesed, (the Propitiation) but not with the Sacrifice, (the Commemoration thereof.)

§. XIII. (3.) iii. (ee). Secondly, It is the Title of every Person, who hath in his Power to be propitious to others. And thus Saul himself, when King, was Chesed, he had the Divine Office of Doing Good, which God Almighty took from him when he died, and gave it to David.

The Distinction is made in the Title of our Blessed Lord by proper Additions, Exod. xxxiv. 6, 7. He is proclaim'd, — Rab chesed, and Notzer chesed, The Great Propitiation, and

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The Keeper of the Propitiation; *which is not said of any created Persons, tho' never so good and gracious.*

§. XIII. (3.) iii. (f). Heb. *To retire from before thee.*

§. XIII. (3.) iii. (g). *See above in these Notes, Note (b), to which add, the Continuance of the Crown in the House of David was promised no farther than to the Incarnation. See above §. IX. (3.) (V). This Promise therefore is to be understood of the Continuance of the Jewish Polity only.*

§. XIII. (3.) iii. (h). *Here the Particle Caph is declarative of the Exactness of Nathan, who faithfully acquainted David with what God Almighty appearing to him had told him.*

§. XIII. (3.) iv. BUT even then as there might be several Branches of this House of David, there was a farther Designation necessary, that we may know which of them should have this Honour. And accordingly, another Prophecy confines it to the elder Son of that Family; the Person who should inherit the Paternal Estate of David, the Seat at Bethlehem Judah.

Mic. v. 2. *Thou Bethlehem Ephrata, tho' thou be little among the Thousands of Judah; yet out of thee shall he come forth unto me, who shall be the Ruler in Israel, whose Goings forth*

the Messiah, and Now repealed.

*forth have been of Old from ever-
lasting.*

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§. XIII.
(3.) iv.

SIR, your Scheme of Literal Prophecy (Pag. 200.) has raised some Difficulties in the Application of this Prophecy: But as this is one of them in *St. Matthew*, which is to be consider'd in my subsequent Letters, you will excuse the Consideration thereof till it comes in order.

§. XIII. (3.) V. IT was necessary to fix the Time when this great Event should come to pass, that so we may have full Assurance of Faith, that this Son of *David*, and no other, is God Incarnate, who takes away the Sin of the World. And accordingly, another Prophecy fixes the Time, that it should be while the second Temple stood.

Haggai ii. 3. *Who is left among you that saw this House in her first Glory, and how do you see it now? Is it not in your Eyes in comparison of it as Nothing? Yet now be strong, O Zerubabel.*

Ver. 4. — For
I am with you,
saith Jehovah
Sabbaoth (a).

(a). God the Holy
Trinity. See Note (a).

Ver. 5.

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Ver. 5. The Thing that I covenanted with you when you came out of Egypt, — (b). For my Spirit standeth in the midst of you (c), fear not. (c). My Mind is to perform it. See Note (c).

Ver. 6. For thus saith Jekovah Sabbaoth, yet a little while,

Ver. 7. And they (d) shall come even the Desire of all that went out: And I will fill this House (even I) the Glory, saith Jekovah Sabbaoth.

Ver. 8. To me Silver, or to me Gold*, saith Jekovah Sabbaoth? * Is Gold or Silver anything, if compared to me.

Ver. 9. Great shall be the Glory of this latter House before that of the former, saith Jekovah Sabbaoth. For in this Place will I give Peace, (f) saith Jekovah Sabbaoth.

NOTES.

§. XIII. (3.) V. (a.) Sabbaoth is one of the Names of God which gives us Notice of the Trinity; and signifies Sovereigns in the Plural. There is a Radix still extant in the Chaldee, and used in Daniel, Ch. iv. 17. and elsewhere, from whence the Word is de-

rived in Chaldee ; and the Chaldee Paraphrases always recite it Literatim, without any Version ; which to me is an Argument, that it signifies the same in both Languages, and that the Hebrew Radix was the same with the Chaldee. The Septuagint render Sabbaoth sometimes — τῶν δυνάμεων ; and frequently Παντοκράτωρ, which latter is the Term used in the antient Creeds — I believe in God the Father, παντοκράτωρ, Almighty, Maker of Heaven and Earth ; now the Maker of Heaven and Earth is the Holy Trinity, stiled in the History of the Creation Elohim, the supream Judge ; see above, §. VIII. (1.) (a.) and the Maker of Heaven and Earth, in St. Ireneus, who recites the Creed, is God, and his Word, and his Wisdom ; the Father, the Son, and the Holy Ghost, whom therefore he understood by this Term Παντοκράτωρ — Almighty.

§. XIII. (3.) V. (b.) *There is evidently a Chasm, which may be supply'd by this — I will perform —.*

§. XIII. (3.) V. (c.) *Q. D. my Heart is with you, to do that and every thing else for your Benefit.*

N. B. *The Covenant made with Israel at their coming out of Egypt, was perform'd in all its Parts, one only excepted, namely, The raising up a Prophet of their Brethren, who was to teach them the Will of God by Word of Mouth only, as from one Man to*
and

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another, and not in that frightful Manner, out of the midst of Thunder and Lightning, and a perpetual Fire, which appeared on Mount Horeb, when the Law was given to Moses — This being not performed, there having been no such Prophet, his coming was still expected, and not only that he would come to enforce the former Law, but to teach a new Method of serving God, very different from that which was ordained at Horeb, Jer. xxxi. 31. Behold the Days come, saith the Lord, that I will make a new Covenant with the House of Israel. — Not according to the Covenant I made with their Fathers in the Day that I took them by the Hand to bring them out of the Land of Egypt. — Now we never read of any Prophet that came to make this Covenant, or that had any Authority so to do, till our blessed Saviour. Permit me to recite the Prophecy of Moses concerning this Prophet, and then you will be convinced it means only our Lord Christ Jesus.

Deut. xxviii. 15. The Lord thy God will raise up for thee, in the midst of thy Brethren, a Prophet such as I (*am*), unto him shall ye hearken.
 Ver. 16. According to all that thou desirest of the Lord thy God in Horeb in the Day of the Assembly, saying, Let us not hear again the Voice of the Lord thy God, neither
 let

let me see this great Fire any more,
that I die not.

Ver. 17. And the Lord said unto me,
they have well spoke that which
they have spoken.

Ver. 18. I will raise them up a Pro-
phet from among their Brethren,
such as thou (*art*), and I will put
my Word in his Mouth, and he
shall speak unto them all that I
command him.

Ver. 19. And it shall come to pass,
that whosoever will not hearken un-
to my Words which he shall speak
in my Name, I will require it from
with him, (*I and that Prophet will
require it from the Disobedient.*)

*You observe, Sir, this Prophet is to bring a
new Law to Israel, a new Covenant, as Je-
remy words it; not to explain or enforce the
Law of Moses, but actually to supersede it.
This therefore being promised as early as the
Law of Moses was given, God tells them
he is now ready to fulfil; and appeals to that
Presence of his Spirit among them, for con-
vincing them of his Resolution.*

*You have attempted to set aside this Pro-
phesy, (Scheme, p. 239.) but in vain;
for —*

1. *It cannot be Joshua ; he brought no new Law from God, as this Prophet was to do.*

2. *Nor can it be a Succession of Prophets, to whom the Jews might have Recourse upon all Occasions. (1.) The Succession of Prophecy was fixed in the High Priest's Office, who answered by Urim and Thummim. (2.) The Occasion of promising this Prophet, is expressly recorded, it was the Terror in which the Law was delivered; therefore when the new Law was to be promulged, it is herein promised them to be done by the natural Voice of a Man, of such a one as Moses. (3.) Nor can any Proof be brought that the Singular Number in this Clause stands for the Plural (as you affirm after Clericus;) but if this Affirmation does, you need not fear any farther Trouble, for you may make any thing of every thing.*

3. *But it must be Jesus Christ; the only Prophet that ever brought any Words from God, which were such as were not spoken before; the only Person that said, Ye have heard it was said by them of old time; — But I say unto you : And yet says, The Words that I speak are not mine, but my Father's that sent me.*

§. XIII. (3.) V. (d.) *The Original is in the Plural — THEY shall come — the Son of God incarnate, and the Spirit of God the Comforter.*

§. XIII. (3.) V. (e.) *Goijm, usually rendered Heathen and Nations, is properly Leaders of Colonies, and may take in Leaders and Followers. And, Sir, you know well enough the Variety of summum bonums which the Philosophers at that Time thought very reasonable to fix on each in their Sects; which are so many Arguments of their desire of the real summum bonum, tho' they were ignorant of the Nature of it.*

§. XIII. (3.) V. (f). *Peace was to be given in that second Temple. Now, Sir, the Quiet of Kingdoms is not Peace in the Scripture Sense of the Word; nor was there much Quiet of that sort under the second Temple; but that Quiet of Mind which arises from the Satisfaction of being reconciled to God, is the true Peace — Being justify'd by Faith, we have Peace with God, through Jesus Christ our Lord, Rom. v. 1. Do you your self, Sir, have recourse to your own Mind, and see if there be any other Peace, save that; and then being our blessed Saviour is the Author of this Peace, may not even the Title Peace be given him? This is certain, that if he had not come to that Temple, God had not given Peace in that Place;*

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this Clause therefore does foretel the Coming of Christ while that Temple stood.

§. XIII. (4.) THERE are other Prophecies in the Old Testament, which fix the Time under the second Temple ; but these above being sufficient to my Argument, I shall postpone those, and sum up what I have proved already.

To distinguish our Saviour from all Pretenders to his Office, as well as to fix our Faith in the Satisfaction he has made for our Sins according to his Oblation of himself for us, and induce us to chuse that eternal Happiness for which we were created, by assuring us it is now in our Power to chuse it :

It was foretold,

- I. THAT our Redeemer should take our Nature of the Seed of *Abraham*.
- II. — of the Tribe of *Judah*.
- III. — of the House of *David*.
- IV. — of the right Heir of that House, one who held the Paternal Seat.
- V. — while the second Temple was standing at *Jerusalem*.

THESE

THESE Things required that the Family of *Abraham* should keep Records of their Family and Estates; and tho' we cannot say these Things could not have been done otherwise, yet it pleased Infinite Wisdom to multiply *Abraham's* Family to a mighty Nation, and gave them a peculiar Religion and Polity, by which they were kept separate from all other Nations: But being there does not appear any Reason for that Religion and Polity, save the fixing these and such other Characteristicks of our Saviour, as Infinite Wisdom thought necessary to describe him by; And being their own Prophets foretell, all the Variations in the *Jewish* Religion from that of the *Patriarchs*, should be abrogated at the Incarnation of our Saviour; therefore we rightly conclude *Judaism* was instituted for the Service of *Christianity*; and that Now having answer'd the End, it is for ever vacated, and set aside. It was to give us a sure and certain Foundation of Faith in Christ, and if it does not do so, it is our own great Fault. — This Faith is to lead us to eternal Happiness, and woe unto us if we lose the Way: We must be for ever miserable, if we will not be happy for ever.

§.XIV. (I.) SIR, I cannot conclude this Letter, without giving you Notice of a Distinction necessary to be made between the Prophecies that describe the Person, and those that

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that only describe the Office of our Saviour; the one may be figurative, tho' the other must be certain and determinate.

THE Office of our Blessed Saviour was provisionally settled before the Creation of the World, and was enter'd upon when there could be no loss of Secular Honour, Riches, or even Sensual Pleasures suffer'd by our first Parents. Any Prophetick Expressions therefore, that the Messiah should procure for us, or restore to us any of those Things, are not to be taken in the Literal Sense; it would be absurd to think so.

SECULAR Honour, that which the great Men of this World are so fond of, must have been enjoy'd by *Adam* in the highest Degree after his Fall; so also must Riches; and even the healthful State of his Body must have afforded him the most exquisite Sensations. There is not the least Foundation for supposing his Banishment from *Eden* made him a Loser in any of those Respects; and therefore, the Saviour he expected, could not be such a one as might restore them to him.

THE Salvation our Blessed Saviour hath obtain'd for us, is such as no Secular Prince can of himself obtain. It is delivering us from that eternal Death from which the greatest Potentate wants this Saviour to deliver him.

THE want of this Distinction may have given occasion to some for expecting a Literal Completion of those Prophecies, and to
found

found thereupon an Absurd Expectation of a Secular Messiah, as the *Jews* now do: But, Sir, you know better. You see him come in a very mean State, *Born in a Stable, laid in a Manger*, brought up in a *mechanic Employment*, Having *no where to lay his Head*, Beginning his Kingdom on a Foundation contrary to all worldly Grandeur, --- *Blessed are the Poor in Spirit*, --- *Blessed are they that mourn*, --- *Blessed are they that are persecuted for Righteousness sake*, --- and *forbidding all Care for Things of this Life*, --- *All Revenge*, --- *All sensual Pleasures*, and, in short, condemning every Thing that the World calls Great, Prosperous, and Happy. And you cannot think the two Sons of *Zebedee* were stupid enough to mean Secular Advancement, when they moved to sit on his Left and Right Hand. The *Jews* rejected him, because he taught them Spiritual Laws of a Spiritual Kingdom; and could his Disciples expect Secular Advantages under him, when he had told them, *the only Preferment in his Kingdom is to be Servant to all Men?*

§.XV. (1). Y O U have seen, Sir, the Reason for setting up the *Jewish* Religion, and giving them a peculiar Polity, and Laws different in many Instances from the Laws of the Mediatorial Kingdom: Let me now give you some of the chiefest Instances of that Variation, and the Prophecies declaring
the

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the Repeal of each, when the Messiah should come.

First, As to the Priesthood. Before *Moses*, the Father of the Family was the Priest, and offer'd the Sacrifices, and preached the Righteousness by Faith. The Rebellion of *Corah*, with the Heads of the Tribes, was their insisting upon their antient Rights of Sacrifices, *Num. xvi.* After the Priesthood was settled upon *Aaron* and his Family. Now this Settlement was but till the Messiah should come, who was then to establish another Priesthood.

1 Sam. ii. 23. *I will in my own Person, saith Jehovah, set up the faithful Priest, who shall do all that is in my Heart, and he shall make to walk in the Representative Person of me the Messiah [i. e. shall consecrate others.]*

AND this was done by our Blessed Saviour, the Eternal Son of GOD : He took our Nature into his Person, he made this the faithful Priest, who offer'd itself for us : He consecrated the Apostles, and they others, continuing a Succession of an Order of Persons representing our Blessed Lord.

Secondly, THE Sacrifices before Moses were offered in every Place. You find in
Genesis,

Genesis, Abraham and the Patriarchs upon all Occasions setting up Altars where they thought fit. But by the Law of *Moses* these were confined to that Place which the Lord should chuse, and he chose *Sion*. But all these Sacrifices had their Value, only as they represented the Sacrifice of Christ: And it was foretold, that at his Coming there should *be offer'd in every Place the pure Offering*; which being a new Institution is a Superseas of the former. And our Saviour did this; he instituted that pure Offering which is now offer'd in every Place: He commanded his Representatives, the Priests, to make a Memorial of him, which they have done ever since, and must continue till his second Coming: But as for the Temple at Mount *Sion*, that has been long since demolished, and must continue for ever in Ruins.

Thirdly, As to the Moral Law. Under the second Oeconomy, from *Adam* to *Moses*, it was the very same as it is now. I will Instance in forgiving Injuries, the Particular most difficult to be observed, and yet you find *Job* a perfect Christian in this Instance, *Job xxxi. 29. If I rejoiced at the Destruction of him that hated me, or lift up my self when Evil found him, neither have I suffered my Mouth to sin, by wishing a Curse to his Soul.* It is evident from hence,

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that

Judaism instituted to manifest

that there was even then a positive Law, which commanded forgiving Enemies. Now this was superseded in the Law of *Moses*, where the strictest Justice was required: Not only *Eye for Eye*, but all the Evil in Nature is imprecated on the Enemies of every *Jew*; the *Psalms* are full of such Imprecations; the Reason is plain, it was necessary to keep up the Nation of the *Jews* in their political Capacity, that so our Saviour might be manifest at his coming; the prophetick Designations by which he was to be known could be fulfilled only in that Nation, and that too as they were in that political Capacity; whatever therefore tended to destroy that Capacity was *in it self Evil*, as tending to hinder the Manifestation of our Saviour, and consequently the Salvation of all the World. And you will agree, that had the *Jews* been a poor State, there must have been a perpetual Miracle to uphold them; and that to prevent their falling into Poverty, their Law abounds with Precepts which tended to make the whole Nation, and every Member of it very rich. But this Superseas of the Law of the Mediatorial Kingdom was taken off at the Incarnation. We are now not to mind our own secular Interest, but the spiritual Good of all Mankind; and in order to this, we are to pass over all sorts of Injuries, and not to resist Evil; *the Lamb is now to venture it self with the Lion, and the Child to put his Hand on the Hole of the Cocatrice's Den*;

Den ; as well knowing that our eternal Happiness for which we were created, is secured to us, and increased by our patiently suffering ; that *our light Afflictions, which are but for a Moment, work out for us a far more exceeding and eternal Weight of Glory.*

IT was easy enough to shew, that all *Judaism*, which, strictly speaking, is only the Variation of the Law of *Moses* from that of the Mediatorial Kingdom, was instituted for the Purposes mentioned, and actually foretold should be repealed when those Purposes are answered. But these Three Instances may suffice.

§. XV. (2.) THE *Author of the Scheme* seems to be of Opinion, (*p. 120.*) that the Law of *Moses* was to be perpetual; and founds his Notions upon some Passages in *Malachi* ; but the Fault is owing to the Version ; let me therefore set him right therein.

Malachi iii. 1. *Behold, I have sent my Angel, and he hath prepared the Way before my Persons ; and the Adon (the Son of God) whom ye are expecting, even the Angel of that*

Q 2 *Covenant*

Judaism instituted to manifest

*Covenant which
makes you desire-
able, behold he
shall come, saith
Jehovah Sabba-
oth, (a).*

(a) The One God
in Three Persons;
see above, §. XIII.
(3.) V. (a.)

This is spoken by the whole Holy Trinity, who having now prepared all Things for manifesting the Messiah, declares his Coming in a short Time. The Text is confined to our Saviour by the Title *Ha-Adon*, the same as in *Psal. cx. 1.*

Ver. 3. ----- *And he shall purify the Successors of Levi. ---- And they shall be the Men who offer to Jehovah the Offering in Righteousness.*

The *Successors* are called *Sons* in the Old Testament. See §. XIII. (3.) (c). The Christian Priests who succeed the Patriarchal, as well as the *Aaronical* Dispensation. The Offering in Righteousness is the Christian Eucharist, which is offer'd in the Faith of Christ's Passion, by which we are justify'd.

Ver. 4.

*Ver. 4. Then shall the Offering of Judah
--- be pleasant unto Jehovah, as in
Days of old.*

To wit, as in the Patriarchal Dispensation
when the Father of every Family was
Priest therein.

*Ver. 6. I am Jehovah, I change not,
therefore the Sons of Jacob are not
consumed.*

Their Polity was preserved, because he would
not alter his Promise to *Abraham*, of being
Incarnate of his Posterity; but that Polity
was to be changed as soon as Christ should
be Incarnate. Then the New Covenant was
to be made, *Jer. xxxi. 31.*

*Chap. iv. 4. Remember the Law of
Moses my Servant, which I commanded
him. ----*

That Law which was given to keep them a
Peculiar People till he should come, that so
among them might be compleated all those
Designations of himself by which he might
be known.

Ver. 5.

Ver. 5. Behold I send you, A Prophet
Elijah ----

A Prophet *Elijah* — such a one as *Elijah* was, — Such was St. *John Baptist*; not the Soul of *Elias*, nor his Soul and Body, — but one of the same Spirit. The *Septuagint* in some Copies read *Elias* the *Tishbite*, which seems to have given you some Encouragement to suppose with the Modern *Jews* that *Elijah* is to come in Person: But Sir, this is an Error. No Figure being more common than giving the same Name to Men of like Qualifications and Dispositions. The *Messiah* is stiled *David the King*. And yet what a sort of Expositor would you think him to be, who should from hence assert that King *David* is to rise from the Dead to be the *Messiah*?

The C L O S E.

By this time therefore, Sir, if I do not flatter my self, you are convinced my Two Propositions are fully proved; which was all I undertook in this Letter.

If you have any Doubt still remaining concerning these Things; or if any Argument I have used wants farther Explanation, I am, with GOD's Assistance, ready to give Satisfaction. Otherwise I shall

shall with the utmost Diligence proceed in my following Letters, to shew you *The exact literal Sense of the Prophecies in the Old Testament, by which the Person of the Messiah is described; and the exact Conformity of our blessed Saviour Jesus with each Particular.*

FROM the whole, Sir, you will reflect upon the happy State in which this our Lord and Saviour has placed us; he has set before us Life and Happiness, that is to last through all Eternity; and, shall I add, he grieves for us if we refuse it; because we must be eternally miserable, if we will not be everlastingly happy.

By Him therefore, and with Him, in Unity of the Holy Ghost, all Honour and Glory be to GOD the Father Almighty, World without End. Amen.

I am, with very great Respect,

S I R,

Your most Obedient,

and most humble Servant.

J

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